

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., December 13, 1928

NEW SERIES
VOLUME XXX. No. 50

H. W. Shirley is pastor at Elk City, Oklahoma, and R. L. Cooper is educational secretary; all from Mississippi.

As we go to press the Baptist Convention Board of Mississippi is in session. We hope to report their work next week.

Wm. A. Huey becomes assistant pastor to Dr. R. G. Lee of Bellevue Church, Memphis, succeeding Mr. J. Fred Scolfield.

Lake Como Church in Jasper County will have The Baptist Record in the budget hereafter and going to every home.

There will be no issue of The Baptist Record on Christmas week. The printers and all of us will take a holiday.

Pastor D. A. Youngblood has withdrawn his resignation and will remain with Fifth Avenue Church, Hattiesburg.

We hear that the church at Gloster has added \$1,000 to the salary of Pastor E. K. Cox for next year. He is worthy of it.

New Mexico Baptists liked the sermon by J. F. Nix so well they will publish it in pamphlet form for distribution. The Mississippians who run away from home generally make good.

Dr. T. D. Brown, reared at Canton and alumnus of Mississippi College, now Bible teacher in Ouachita College, of Arkansas, will be stated supply for the pulpit of First Church, Pine Bluff.

Dr. O. O. Green resigned the pastorate at Hazlehurst last Sunday. The church accepted the resignation but asked that he remain till March 1st. Dr. Green led in the movement to build the beautiful house in which the church now worships. Indeed he has a fine record for church building, and is a sane and constructive pastor. This is a great church and their past history makes sure that the future work will be carried on effectively.

Pastor D. W. Moulder says the Bible Study Course at Beulah Church, Simpson County, went through on schedule time, Dec. 3-6. They studied the Gospel of John, going through fourteen chapters, the pastor leading. He says, We got many great things out of the study. All who attended were greatly helped. Sickness kept many away. The Bible study was from ten to twelve each morning, and preaching at night by J. L. Boyd, T. W. Ferrell, A. S. Johnston and J. W. Hutson. The sermons were as fine as ever heard in these parts and the people were so delighted they want another next year.

Charles H. Holland and George A. Ritchey were ordained to the ministry by the First Church in Jackson on last Sunday. Pastor W. A. Hewitt preached the ordination sermon; Brother P. A. Haman led the prayer and Dr. T. J. Bailey delivered the charge to the two young men. Bibles were also presented them by the church. Both are members of the Junior class in Mississippi College. The examination was conducted two days before, in which Dr. M. O. Patterson, of Mississippi College, participated. The friends of these two young men are expectant of great usefulness in them in the years to come.

No "inaugural ball" will be featured at the installation of Mr. Hoover as President of the United States.

Dr. J. B. Lawrence has a new book, "Stewardship Applied in Church Finance", published by the Sunday School Board. Anything he writes is apt to be worth reading.

More votes were cast by far in the recent presidential election than ever before, and yet it is said they were only 55 per cent of the number entitled to vote.

Grove Ave. Church, Richmond, Va., proposed to increase the salary of Pastor J. W. Storer by \$600, but he vetoed it as the church is in debt for their building. But he knows they love him, and that is worth more than the money.

Brother Wade Smith held a meeting at Goss in Marion County last week. There were 24 additions to the church, 19 of them for baptism. At the close of the meeting the church called Rev. J. B. Quin of Prentiss for one fourth time.

A member at Ocean Springs reports that the church was greatly blessed in the recent meeting conducted by Brethren Bryan Simmons and W. L. Compere. Though there were no professions of faith indifferent members were revived and some things the church has been praying for were accomplished.

Last year a meeting was held in every association in the state about this time of the year to stimulate the effort of churches in putting on the every member program. It was not considered necessary to follow the plan this year. But certainly every church now has learned the necessity of thoroughly lining up every member for the financial program of 1929, and each one can handle his own church. If you need outside assistance, call on somebody you think knows how.

Central Church, Memphis, has voted to launch a building enterprise that is different from most projects in these parts. They have a valuable downtown property of great commercial value. The building now in use was constructed probably more than fifty years ago. Their plan is to contract with an outside party to finance a million dollar building to occupy the present site as an apartment hotel with offices on the ground floor at the front. A part of the building will be constructed for and adapted to church uses, consisting of an auditorium on the first floor near the rear and approached by an arcade, with rooms on the second floor for Sunday School and other departments of the church work. The income from rentals will be used for the upkeep of the church and will be equivalent to an endowment. This plan was approved upon condition that the party promoting the enterprise can demonstrate to the church that it is financially practicable. The Baptist Hospital in Memphis makes similar use of part of its building, the three front rooms on the ground floor being rented for shops and the rooms above for doctors' offices and the use of those who bring patients to the hospital. We understand that Dr. Harvey Beauchamp, one of the Sunday School Board men, thinks such a plan feasible for a church. Calvary Church, New York City, of which Dr. John Roach Straton is pastor, is putting up a similar building.

A HAPPY DAY AT THE BAPTIST BIBLE INSTITUTE

R. P. Mahon, Baptist Bible Institute

Yesterday was a happy day with the "Institute family". While we were in chapel, and just before we started back to classes, Miss Naomi Braswell came in. She was en route to her home at Unionville, North Carolina, to get ready to sail for Pingtu, China, on January 15th. President Hamilton had her speak a few words to the student body, and all were greatly impressed by the gracious words of this young woman; and in the evening she spoke again to a large company. As she spoke quietly of her days of preparation, her problems and plans, and how the Lord had led her through these recent years, those who listened were greatly moved and lasting impressions were made on the hearts of the students present.

Naomi came to the Institute some five or six years ago. She had been to High School and had felt called of the Lord to definite service on the foreign field, but had not felt the imperative call to thorough preparation. She spent two years with us and in her class work, in her practical work assignments, and in the Foreign Mission Band she gave evidence of her high purpose and the fine spirit that has since characterized her life. Leaving the Institute she set about finishing her college course, first at Mars Hill, North Carolina, and then at Woman's College, Hattiesburg, Miss. While she studied and while she worked, never for a moment did she seem to lose the fine enthusiasm of the young missionary and always dreamed of the day when she could go to China.

After her graduation from Woman's College she set about paying a debt which she had made while in school, determined to pay every cent of this before going away. For the past year or more she has been at work with the First Church Bogalusa, Louisiana, one of the best churches in the state, and was happy in her work. Some weeks ago, in the providence of God, Dr. Ayers, long a missionary in China, and one of our lady missionaries, at home on furlough, visited Bogalusa, and both urged Naomi to go out at once. But she told them of a balance on that debt and of her vow to pay that first. They told her she could do that after getting on the field. She wrote to the friend who had been so gracious to her and asked if that would be satisfactory to him, and he at once wrote her that the debt was canceled and she was free to do what she felt the Lord wanted her to do.

Her home church in North Carolina had told her that whenever she was ready they would finance her going out, and when she wrote to the pastor telling him that she was ready, he wired at once telling her that they were ready and asking that she go home at once to begin her preparation to sail for China on January 15th. Obedient to the heavenly vision she resigned her work in Bogalusa and came by the Institute to tell us about it so that we might rejoice with her.

Naomi Braswell is a beautiful example of a cultured Christian young woman giving up everything that a young woman naturally prizes most to obey the Master, to make her Lord first in her life. She is a gifted singer, she was doing a

(Continued on page 5)

THE CHALLENGE OF A GREAT OPPORTUNITY

By L. R. Scarborough

As Chairman of the Program Committee of the Executive Committee of the Southern Baptist Convention for the Christmas Offering, I wish to say some vital words to the brotherhood about this important and significant movement.

1. The movement for this offering was passed unanimously by the Southern Baptist Convention on the recommendation of the Executive and Promotional Committee. Hence, it comes with the full weight of the approval, recommendation and urgency of the Southern Baptist Convention. This ought to mean much to the denominational forces and all of our churches.

2. The significance of this offering is very great indeed. If successful, the results will be glorious and challenging to our people. Just think of what it will mean if we raise two million! It will pay the entire debt of the Foreign Mission Board; it will put one-half million dollars additional on the debt of the Home Mission Board; it will pay \$40,000.00 of the debt of the Education Board; it will add \$180,000.00 to the work of the Annuity Board; it will pay \$100,000.00 on the debt of the Southern Seminary; it will pay \$90,000.00 on the debt of the Southwestern Seminary; \$70,000.00 on the debt of the Bible Institute; \$40,000.00 on the debt of the New Orleans Hospital; \$20,000.00 for the W. M. U. Training School at Louisville; \$10,000.00 to the Negro Theological Seminary. It will bring the debts of these ten great causes down to less than four million. So, this ought to appeal to every Baptist in the entire South. The accomplishment of this great undertaking will not only greatly reduce the debts on these institutions, but it will save in one year a large sum of interest that we would otherwise have to pay.

3. The division of these funds is based upon the Cooperative Program percentages. It will be divided along the lines and with the percentages that all the money of the Cooperative Program is divided.

4. There is no way of calculating the value and importance and far reaching effects of this tremendous movement to all the interests dear to Southern Baptists.

5. Why should there not be a general movement among our people to give far less to each other and to their families and friends and make a real Christmas, showing the Christ-spirit, out of the coming Holidays, and turn these gifts that we usually make to selfish and family ends to the great cause of Christ? Christ gave Himself to others; and if we make this large gift to these causes we will exemplify the real Christmas spirit. May I not urge all the pastors and all the forces in our churches to plan for, pray for, and make every possible arrangement for great, generous, free-will, thank offering to Jesus Christ during the Christmas Holidays, either the Sunday before or the Sunday after Christmas. The Sunday before would be far preferable.

May God help the forces of Southern Baptists to rally to this great movement.

THE PASTOR, THE EVERY MEMBER CANVASS, AND THE SUNDAY SCHOOL

L. J. Van Ness, Executive Secretary

Our Sunday School workers have been recently developing methods by which the Sunday School, in return for the place given to it these days, shall become a factor in the financial plans of the church, both as regards its own support and the whole far-reaching work of the church. I wish to call attention to the recent issue of the Sunday School Builder, our magazine for Sunday School administrators. It is devoted to setting forth practical plans, as actually used by churches, for utilizing the Sunday School in helping in the financial plans of the church.

If you do not find a copy among your school officers, we will be more than glad to send a sample copy to all who will write for one. It is well worth your attention, and particularly so right now.

GROWING OLD GRACEFULLY

(By J. A. Lee)

As I am nearing the three score and ten mark, I feel that I have a right to say some things along this line, and especially to my preacher brethren.

In Prov. 20:29 we find the following: "The glory of young men is their strength, and the beauty of old men is their gray head." This, to my mind, is just as true as inspiration can make it, and is well said.

The young man strong, both in mind and body, and able to produce, feels somewhat independent, and as he lives in the future everything looks good to him, but as he goes on towards the sunset the scene changes and he finds himself living in the past, and if he has lived extravagantly with time, influence and means in his younger days the sunset will be clouded, filled with disappointments, cares and bitterness.

This is preeminently true with the preacher, and to my way of thinking is all uncalled for, for they are the most favored class in the world and should come to the end like a shock of corn ready for the garnerer and as Job has expressed it, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in his season." Job 5:26.

I said above, preachers are likely to come to the end disappointed, discouraged and bitter, and my observation is that the statement is true, and I have been praying for thirty years that the Lord would bring me to the end gracefully. There are many reasons why so many of our pastors and preachers come to the end of an active life with bad feelings towards their brethren and the churches, and we will call attention to the following: Many in their early ministry are very efficient and are for this reason in great demand and are usually paid a good salary, having good churches to pastor, given good homes and many other things too numerous to mention. And as the sun at its meridian heights is the beauty and glory of the day, so is the young preacher or evangelist at their meridian heights are in their splendor and glory and should be very thoughtful as to the future.

We see them again and the sunset has begun with them and they are not so popular and not in such demand and they begin to wonder why, and not being willing to admit that they are on the sunset route, they begin to grow moody, disappointed and bitter. They evidently forget to pray: "Lord, allow me to grow old gracefully."

They seem to think that the churches and the denomination are under obligation to them for what they have done and that they should take care of them anyhow. Let me ask this: Did not the churches and denomination look after them, and even honor them while they were efficient? And were they not furnished good homes, paid a good salary and in many ways favored even above many of their brethren? Yes, this is true, and being true, and the preacher failing to make any provisions for the future, my position is, the churches and the denomination are not under obligation to them in any special way to provide for them at the end of their active ministerial life. If, however, there is not some provision made for them they come to the end complaining, disappointed and bitter. Here again they have failed to pray to the Lord to let them come to the end gracefully.

Now let me say another thing, and it may be a surprise to many of my brethren: If a preacher has been, even measurably, efficient, having had good work most of his ministerial life, paid a measurably good salary, raised a family of children and given them a fairly good education so they are able to make a support for themselves and their families, I say, a preacher in this condition has no right to look to the churches and the denomination for a support when he comes to the end of his active life as a pastor or evangelist.

A healthy set of children is the best asset a

preacher can have if he has done his duty by them while they are in his home. Yes, they will rise up and call him blessed when he comes to the sunset of his ministerial life, and they would think it a disgrace to them if, in his old age, the father could have to be cared for by the denomination.

Pastors and also evangelists are slow to learn there is a time to start a sermon and also a time to stop. Another fact, of far more importance than this, is, they have failed to learn there is a time to begin the ministry as pastor or evangelist and a time to quit, or to give away to younger and more efficient men. Failing to learn this lesson, they will ere long, learn one that they should not have to learn—that is, the time will come when the churches will have to ask them to resign; then, O how bitter they become, how very cold and critical they become, and what hard things they say about it all. Why is this true? Simply because the brother has not learned the lesson that there is a time to quit and to do it gracefully—yes, he has failed to pray: "Lord let me come to the end of my active work gracefully."

Now in conclusion let me say this: If a preacher has been called of God into the work, given health of mind and body with plenty of work to do, and given a family, friends and relatives and if he fails to make some provision for the future I do not think the churches or the denomination is under special obligations to provide for him when the sun begins to set.

Brother preacher, let me pray you to mix a little business with your preaching and pastoral work; look just a little to the future and make some provisions for the end and do not expect to throw yourself on the churches and denomination for a support in the end. And just here I think I hear you quote Psa 37:25, "I have been young, and now am I old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Yes, my brother, this is true and a very gracious promise, but it does not mean that you are to throw away your earnings, or to spend them carelessly and in the end expect the Lord to take you up and provide for you at the expense of the churches and the denomination. Trust the Lord with all the faith you may have—but it is yours to keep the powder dry.

Now may the Lord's blessings rest upon all who may chance to read these lines, and may we all learn to say, or to pray, "Lord allow me to grow old gracefully, and graciously, that the sunset may be without a cloud."

Brother J. R. Gullett was recently re-elected chaplain of the State Farms. In the past eleven months there have been 236 professions of faith by men in the penal institutions, 80 of them white, the rest negroes. On a recent birthday brother Gullett preached five times and had 16 professions of faith. Some of those converted were received into the churches at Raymond and Drew.

I resigned the pastorate of Immanuel Church, Hattiesburg, last Sunday morning after ten years and five months of service. I was called the Sunday before to the pastorate of the Pass Christian and Bay St. Louis churches. This is a field that offers great possibilities. It will call for some hard work and a lot of faith and patience. I do not know of a field that promises more for future development. The coast country is already coming back and in three years from now will see marvelous development. If I go to the coast it will be to give the best years of life to that work. When I get on the field I shall certainly want The Baptist Record in the homes of the people. It may take some time to do it. But you can count on me to work at it. I have it going to the homes of all my people here and out in the two little country churches I serve in the afternoon. As I have said before I count The Baptist Record my best pastor's assistant. You will hear from me later about it.—W. S. Allen.

Housetop and Inner Chamber

The Woman's Missionary Union of Clinton gave \$250 or more to the Lottie Moon Offering for Foreign Missions.

The meeting in Fifteenth Ave. Church, Meridian, in which Pastor S. F. Lowe preached and P. S. Rowland led the singing, there were 49 additions to the church, making 133 since brother Lowe began his pastorate here.

Many thanks to the brethren and sisters who are sending in valuable material for the Baptist State Historical collection. It will not be possible to write every contributor separately, but the cooperation is greatly appreciated.

President-elect Hoover has brought a friendly response everywhere in Central and South America by his visit to those countries. He has proposed a plan of a Pan American Airway which will doubtless be realized in a short time. Turn it over to Lindy.

Pastor F. W. Gunn goes from his field in the eastern part of Pike County to churches in George County, including Agricola and Rocky Creek Churches. It would be difficult for this group of churches to find a better pastor anywhere, and they furnish a fine opportunity for the best service in a pastor.

There was a falling off in receipts of the Foreign Mission Board this year in the period from May 1 to Dec. 1 of \$42,249.98 as compared with the same period last year. The only states which went beyond last year in this particular department of work were: Alabama, Georgia, Illinois, Kentucky and Tennessee.

Rev. W. A. Green was called to the pastorate of the church at Magee on last Sunday. He has been at Meadville for about nine years and could apparently stay on indefinitely, for he is in the hearts of these people. The church at Magee in connection with the work at the State Sanatorium makes a great field and opportunity. Bro. J. L. Boyd has done excellent work here in building a church house and otherwise advancing the cause.

Student Night at Christmas in the home church will be observed this year on December 30th. A program with suggestions has been mailed to all pastors in the Southern Baptist Convention who give their full time to one church. Any other pastors, or others, desiring a copy of this program may receive it upon request. Write to Frank H. Leavell, Secretary, Department of Southern Baptist Student Work, 161 8th Avenue North, Nashville, Tennessee.

Mr. Frank H. Leavell announces that the Sunday School Board is offering a prize of \$150.00 in each state to the Baptist student who writes the best essay on "The Proper Relationship Between Church and State as Viewed and Held by Baptists". Among those who win first awards in the states two extra prizes of \$75.00 and \$50.00 will be given those getting first place in this group. Time limit April 1, 1929; space limit approximately 10,000 words, typewritten; literary merit. Students must be in Junior or Senior class of college. For full information write Mr. Frank H. Leavell, 161 Eighth Ave. North, Nashville, Tenn.

It is hard to conceive of a sadder tragedy than that of the apparently unavoidable killing of an escaped convict last week in Neshoba County by the State Militia. The victim had been sentenced to the State prison for violating the prohibition law, escaped and is said to have defied arrest. The pity of it is that he leaves a widow and seven children. The governor could do nothing

else when called upon by the sheriff for assistance, and is to be commended for sending the troops to make the arrest. Mississippi is no place for gangsters and gunmen and the sooner this is made plain, the better and safer for all concerned. This state must be kept fit to live in by the enforcement of all its laws.

Brother J. H. Lane writes that Pastor H. L. Carter and his wife are "making things go in a fine way" at Central Church, McComb. The budget for 1929 reaches \$5,525.00 and included The Baptist Record as heretofore. Dr. Norman W. Cox is doing fine preaching in a meeting at First Church. Pastor Gill, of East Side Church, is getting ready for a new brick church house, the congregation having outgrown the old one. Pastor R. R. Jones, of Southside Church, has completely recovered from his operation and is moving ahead. Other pastors in that part of the state are buckling down to the work for another year. Pastor F. W. Gunn and his wife are leaving many friends behind as they go to George County.

Allow a new pastor in the state to express through the columns of your paper his gratitude for the cordial reception given him and his family by the good people of Mississippi. After a pastorate of 12 years with the Immanuel Baptist Church, Paducah, Ky., we came to First Baptist Church, Columbia, Mississippi, November first. Upon reaching our new field we found the pastor's home cleansed and in order, wood in the wood house and the pantry stocked and filled with good things to eat in variety ranging from grits to breakfast bacon and country ham. Surely no church in the state could have been more cordial and beautiful in the expression of their appreciation at the coming of a pastor than have the people of Columbia. Words of appreciation and letters of welcome have been received from many of the pastors and other leaders of the state, receipt of which we wish to acknowledge publicly and gratefully.

The climax—as we suppose—came Sunday evening last when the other congregations of the town all unsuspected to us came to worship with us. State Evangelist Wade Smith, who holds membership at Columbia took charge of ceremonies announcing there would be several sermons during the evening and there were.

Responding to the invitation at the close of the service three came accepting Jesus Christ and asking membership by baptism.—H. W. Ellis.

The editor enjoyed a more than two hundred mile trip across country Friday of last week to be with the Workers Council of Neshoba County Association at Burnside, though it required starting "before day" to reach the meeting on time. Brother S. J. Rhodes and his co-laborers had made out a good program which, as usual, was subject to modification on account of the fluctuation in weather or people. But a good company assembled at ten o'clock. A group of young people from the nearby high school helped very much with the music, and the big mill close by furnished plenty of scrap lumber to keep us warm. Brother Deering led a good devotional service. Brother McGraw was put in charge of the program. Professor Melvin, in charge of the High School, made an informing talk on the 1929 program. Brother Rhodes outlined a good program for improving the Sunday School work. And then they let the editor preach. We hope the rest of them fared as well as the preacher. There is a good outlook for the Cooperative Program for next year. Pastor W. W. Kyzar of Philadelphia asked for reports from all churches represented, as to how they are progressing with the every member canvass. Many of them are busy

with it. At the school building all were served with an elegant dinner. They must have a home science department in every home around there. We are told that there are 10,000 school children in Neshoba County. Consolidated schools are thick. A great field for work. We had to leave soon after dinner and so missed much of a good program.

The daily papers report that Dr. J. S. Compere offered his resignation as Editor of The Baptist Advance of Arkansas. The Board declined to accept it, referring the matter to a later meeting of the Board six months hence.

Up to Monday morning of this week the receipts for the special Home Mission offering in Mississippi was \$26,013.14. But several good churches have not sent in their offering yet. Come on and get it over.

Rev. J. H. Burnett, of Glasgow, Ky., father of J. H., Jr., the Secretary of the Southern Baptist Convention, and George G., one of the brotherhood secretaries, is eighty years old, but still preaching. He recently spent four weeks in revival meeting. In one of them 45 were added to the church.

Walnut Street Baptist Church, Waterloo, Iowa, has just concluded one of the most remarkable evangelistic campaigns ever held in the history of the church. The pastor, Dr. Warren L. Stevens, was assisted by a personal worker and singer. A great effort was put forth to reach the unsaved in the city, with the result that a mighty wave of conviction was manifested and dozens of men and women were converted.

What a contrast in many ways in the religion of the Christian from that of our Jewish neighbors and friends. To us the Christmas season is one of joy and beautiful fellowship, because the Christ has come. One of the most realistic representations of Judaism is the gloom of those who lament at the wailing place in Jerusalem. To us death is the gateway to a larger life, and we live in view of the rainbow of hope. To our Jewish friends there is no assured hope of immortality. Let us pray for them and send the gospel to them in the name of Him who brought life and immortality to light.

DR. SCARBOROUGH WILL BROADCAST MESSAGE ON CHRISTMAS THANK OFFERING FROM SHREVEPORT SUNDAY NIGHT

Dr. L. R. Scarborough, chairman of the Program Committee of seven charged with promoting the Christmas Thank Offering, will broadcast a message in the interest of this effort from the First Baptist Church, Shreveport, Sunday night, December 16, at 9 o'clock, Central Standard time, immediately following the close of the evening preaching service. The message will be broadcast over Station KWKH, and it is hoped every Baptist who can will hear it.

RADIO MESSAGE

At the request of the president, George W. Truett, we are arranging a Southern Baptist Convention Christmas Thank Offering Program to be given over radio station KWKH from the First Baptist Church, Shreveport, Louisiana, from nine until ten P. M. Sunday, December 16th.

Thousands of reports from all over the country indicate a large response to the radio program on Baptist Honor Day with Dr. Cree as speaker. Many churches had loud speakers installed in their buildings. Great numbers invited their friends to their own radios following their church service.

Dr. Scarborough and others who have been asked to speak on this program December 16th are hopeful of having the ear of all Southern Baptists at that time.

Sincerely and fraternally,

—M. E. Dodd.

THE CHALLENGE OF A GREAT OPPORTUNITY

By L. R. Scarborough

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(By J. A. Lee)

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This is preeminently true with the preacher, and to my way of thinking is all uncalled for, for they are the most favored class in the world and should come to the end like a shock of corn ready for the garnerer and as Job has expressed it, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in his season."

I said above, preachers are likely to come to the end disappointed, discouraged and bitter, and my observation is that the statement is true, and I have been praying for thirty years that the Lord would bring me to the end gracefully.

There are many reasons why so many of our pastors and preachers come to the end of an active life with bad feelings towards their brethren and the churches, and we will call attention to the following: Many in their early ministry are very efficient and are for this reason in great demand and are usually paid a good salary, having good churches to pastor, given good homes and many other things too numerous to mention. And as the sun at its meridian heights is the beauty and glory of the day, so is the young preacher or evangelist at their meridian heights are in their splendor and glory and should be very thoughtful as to the future.

We see them again and the sunset has begun with them and they are not so popular and not in such demand and they begin to wonder why, and not being willing to admit that they are on the sunset route, they begin to grow moody, disappointed and bitter. They evidently forget to pray: "Lord, allow me to grow old gracefully."

They seem to think that the churches and the denomination are under obligation to them for what they have done and that they should take care of them anyhow. Let me ask this: Did not the churches and denomination look after them, and even honor them while they were efficient? And were they not furnished good homes, paid a good salary and in many ways favored even above many of their brethren? Yes, this is true, and being true and the preacher failing to make any provisions for the future, my position is, the churches and the denomination are not under obligation to them in any special way to provide for them at the end of their active ministerial life. If, however, there is not some provision made for them they come to the end complaining, disappointed and bitter. Here again they have failed to pray to the Lord to let them come to the end gracefully.

Now let me say another thing, and it may be a surprise to many of my brethren: If a preacher has been, even measurably, efficient, having had good work most of his ministerial life, paid a measurably good salary, raised a family of children and given them a fairly good education so they are able to make a support for themselves and their families, I say, a preacher in this condition has no right to look to the churches and the denomination for a support when he comes to the end of his active life as a pastor or evangelist.

A healthy set of children is the best asset a

preacher can have if he has done his duty by them while they are in his home. Yes, they will rise up and call him blessed when he comes to the sunset of his ministerial life, and they would think it a disgrace to them if, in his old age, the father could have to be cared for by the denomination.

Pastors and also evangelists are slow to learn there is a time to start a sermon and also a time to stop. Another fact, of far more importance than this, is, they have failed to learn there is a time to begin the ministry as pastor or evangelist and a time to quit, or to give away to younger and more efficient men. Failing to learn this lesson, they will ere long, learn one that they should not have to learn—that is, the time will come when the churches will have to ask them to resign; then, O how bitter they become, how very cold and critical they become, and what hard things they say about it all. Why is this true? Simply because the brother has not learned the lesson that there is a time to quit and to do it gracefully—yes, he has failed to pray: "Lord let me come to the end of my active work gracefully."

Now in conclusion let me say this: If a preacher has been called of God into the work, given health of mind and body with plenty of work to do, and given a family, friends and relatives and if he fails to make some provision for the future I do not think the churches or the denomination is under special obligations to provide for him when the sun begins to set.

Brother preacher, let me pray you to mix a little business with your preaching and pastoral work; look just a little to the future and make some provisions for the end and do not expect to throw yourself on the churches and denomination for a support in the end. And just here I think I hear you quote Ps. 37:25, "I have been young, and now am I old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Yes, my brother, this is true and a very gracious promise, but it does not mean that you are to throw away your earnings, or to spend them carelessly and in the end expect the Lord to take you up and provide for you at the expense of the churches and the denomination. Trust the Lord with all the faith you may have—but it is yours to keep the powder dry.

Now may the Lord's blessings rest upon all who may chance to read these lines, and may we all learn to say, or to pray, "Lord allow me to grow old gracefully, and graciously, that the sunset may be without a cloud."

Brother J. R. Gullett was recently re-elected chaplain of the State Farms. In the past eleven months there have been 236 professions of faith by men in the penal institutions, 80 of them white, the rest negroes. On a recent birthday brother Gullett preached five times and had 16 professions of faith. Some of those converted were received into the churches at Raymond and Drew.

I resigned the pastorate of Immanuel Church, Hattiesburg, last Sunday morning after ten years and five months of service. I was called the Sunday before to the pastorate of the Pass Christian and Bay St. Louis churches. This is a field that offers great possibilities. It will call for some hard work and a lot of faith and patience.

I do not know of a field that promises more for future development. The coast country is already coming back and in three years from now will see marvelous development. If I go to the coast it will be to give the best years of life to that work. When I get on the field I shall certainly want The Baptist Record in the homes of the people. It may take some time to do it. But you can count on me to work at it. I have it going to the homes of all my people here and out in the two little country churches I serve in the afternoon. As I have said before I count The Baptist Record my best pastor's assistant. You will hear from me later about it.—W. S. Allen.

Housetop and Inner Chamber

The Woman's Missionary Union of Clinton gave \$250 or more to the Lottie Moon Offering for Foreign Missions.

The meeting in Fifteenth Ave. Church, Meridian, in which Pastor S. F. Lowe preached and P. S. Rowland led the singing, there were 49 additions to the church, making 133 since brother Lowe began his pastorate here.

Many thanks to the brethren and sisters who are sending in valuable material for the Baptist State Historical collection. It will not be possible to write every contributor separately, but the cooperation is greatly appreciated.

President-elect Hoover has brought a friendly response everywhere in Central and South America by his visit to those countries. He has proposed a plan of a Pan American Airway which will doubtless be realized in a short time. Turn it over to Lindy.

Pastor F. W. Gunn goes from his field in the eastern part of Pike County to churches in George County, including Agricola and Rocky Creek Churches. It would be difficult for this group of churches to find a better pastor anywhere, and they furnish a fine opportunity for the best service in a pastor.

There was a falling off in receipts of the Foreign Mission Board this year in the period from May 1 to Dec. 1 of \$42,249.98 as compared with the same period last year. The only states which went beyond last year in this particular department of work were: Alabama, Georgia, Illinois, Kentucky and Tennessee.

Rev. W. A. Green was called to the pastorate of the church at Magee on last Sunday. He has been at Meadville for about nine years and could apparently stay on indefinitely, for he is in the hearts of these people. The church at Magee in connection with the work at the State Sanatorium makes a great field and opportunity. Bro. J. L. Boyd has done excellent work here in building a church house and otherwise advancing the cause.

Student Night at Christmas in the home church will be observed this year on December 30th. A program with suggestions has been mailed to all pastors in the Southern Baptist Convention who give their full time to one church. Any other pastors, or others, desiring a copy of this program may receive it upon request. Write to Frank H. Leavell, Secretary, Department of Southern Baptist Student Work, 161 8th Avenue North, Nashville, Tennessee.

Mr. Frank H. Leavell announces that the Sunday School Board is offering a prize of \$150.00 in each state to the Baptist student who writes the best essay on "The Proper Relationship Between Church and State as Viewed and Held by Baptists". Among those who win first awards in the states two extra prizes of \$75.00 and \$50.00 will be given those getting first place in this group. Time limit April 1, 1929; space limit approximately 10,000 words, typewritten; literary merit. Students must be in Junior or Senior class of college. For full information write Mr. Frank H. Leavell, 161 Eighth Ave. North, Nashville, Tenn.

It is hard to conceive of a sadder tragedy than that of the apparently unavoidable killing of an escaped convict last week in Neshoba County by the State Militia. The victim had been sentenced to the State prison for violating the prohibition law, escaped and is said to have defied arrest. The pity of it is that he leaves a widow and seven children. The governor could do nothing

else when called upon by the sheriff for assistance, and is to be commended for sending the troops to make the arrest. Mississippi is no place for gangsters and gunmen and the sooner this is made plain, the better and safer for all concerned. This state must be kept fit to live in by the enforcement of all its laws.

Brother J. H. Lane writes that Pastor H. L. Carter and his wife are "making things go in a fine way" at Central Church, McComb. The budget for 1929 reaches \$5,525.00 and included The Baptist Record as heretofore. Dr. Norman W. Cox is doing fine preaching in a meeting at First Church. Pastor Gill, of East Side Church, is getting ready for a new brick church house, the congregation having outgrown the old one. Pastor R. R. Jones, of Southside Church, has completely recovered from his operation and is moving ahead. Other pastors in that part of the state are buckling down to the work for another year. Pastor F. W. Gunn and his wife are leaving many friends behind as they go to George County.

Allow a new pastor in the state to express through the columns of your paper his gratitude for the cordial reception given him and his family by the good people of Mississippi. After a pastorate of 12 years with the Immanuel Baptist Church, Paducah, Ky., we came to First Baptist Church, Columbia, Mississippi, November first. Upon reaching our new field we found the pastor's home cleansed and in order, wood in the wood house and the pantry stocked and filled with good things to eat in variety ranging from grits to breakfast bacon and country ham. Surely no church in the state could have been more cordial and beautiful in the expression of their appreciation at the coming of a pastor than have the people of Columbia. Words of appreciation and letters of welcome have been received from many of the pastors and other leaders of the state, receipt of which we wish to acknowledge publicly and gratefully.

The climax—as we suppose—came Sunday evening last when the other congregations of the town all unsuspected to us came to worship with us. State Evangelist Wade Smith, who holds membership at Columbia took charge of ceremonies announcing there would be several sermons during the evening and there were.

Responding to the invitation at the close of the service three came accepting Jesus Christ and asking membership by baptism.—H. W. Ellis.

The editor enjoyed a more than two hundred mile trip across country Friday of last week to be with the Workers Council of Neshoba County Association at Burnside, though it required starting "before day" to reach the meeting on time. Brother S. J. Rhodes and his co-laborers had made out a good program which, as usual, was subject to modification on account of the fluctuation in weather or people. But a good company assembled at ten o'clock. A group of young people from the nearby high school helped very much with the music, and the big mill close by furnished plenty of scrap lumber to keep us warm. Brother Deering led a good devotional service. Brother McGraw was put in charge of the program. Professor Melvin, in charge of the High School, made an informing talk on the 1929 program. Brother Rhodes outlined a good program for improving the Sunday School work. And then they let the editor preach. We hope the rest of them fared as well as the preacher. There is a good outlook for the Cooperative Program for next year. Pastor W. W. Kyzar of Philadelphia asked for reports from all churches represented, as to how they are progressing with the every member canvass. Many of them are busy

with it. At the school building all were served with an elegant dinner. They must have a home science department in every home around there. We are told that there are 10,000 school children in Neshoba County. Consolidated schools are thick. A great field for work. We had to leave soon after dinner and so missed much of a good program.

The daily papers report that Dr. J. S. Compere offered his resignation as Editor of The Baptist Advance of Arkansas. The Board declined to accept it, referring the matter to a later meeting of the Board six months hence.

Up to Monday morning of this week the receipts for the special Home Mission offering in Mississippi was \$26,013.14. But several good churches have not sent in their offering yet. Come on and get it over.

Rev. J. H. Burnett, of Glasgow, Ky., father of J. H., Jr., the Secretary of the Southern Baptist Convention, and George G., one of the brotherhood secretaries, is eighty years old, but still preaching. He recently spent four weeks in revival meeting. In one of them 45 were added to the church.

Walnut Street Baptist Church, Waterloo, Iowa, has just concluded one of the most remarkable evangelistic campaigns ever held in the history of the church. The pastor, Dr. Warren L. Stevens, was assisted by a personal worker and singer. A great effort was put forth to reach the unsaved in the city, with the result that a mighty wave of conviction was manifested and dozens of men and women were converted.

What a contrast in many ways in the religion of the Christian from that of our Jewish neighbors and friends. To us the Christmas season is one of joy and beautiful fellowship, because the Christ has come. One of the most realistic representations of Judaism is the gloom of those who lament at the wailing place in Jerusalem. To us death is the gateway to a larger life, and we live in view of the rainbow of hope. To our Jewish friends there is no assured hope of immortality. Let us pray for them and send the gospel to them in the name of Him who brought life and immortality to light.

DR. SCARBOROUGH WILL BROADCAST MESSAGE ON CHRISTMAS THANK OFFERING FROM SHREVEPORT SUNDAY NIGHT

Dr. L. R. Scarborough, chairman of the Program Committee of seven charged with promoting the Christmas Thank Offering, will broadcast a message in the interest of this effort from the First Baptist Church, Shreveport, Sunday night, December 16, at 9 o'clock, Central Standard time, immediately following the close of the evening preaching service. The message will be broadcast over Station KWKH, and it is hoped every Baptist who can will hear it.

RADIO MESSAGE

At the request of the president, George W. Truett, we are arranging a Southern Baptist Convention Christmas Thank Offering Program to be given over radio station KWKH from the First Baptist Church, Shreveport, Louisiana, from nine until ten P. M. Sunday, December 16th.

Thousands of reports from all over the country indicate a large response to the radio program on Baptist Honor Day with Dr. Cree as speaker. Many churches had loud speakers installed in their buildings. Great numbers invited their friends to their own radios following their church service.

Dr. Scarborough and others who have been asked to speak on this program December 16th are hopeful of having the ear of all Southern Baptists at that time.

Sincerely and fraternally,

—M. E. Dodd.

Editorials

I BOW MY KNEES

Paul said, "For this cause I bow my knees to the Father". The "cause" he here speaks of is the fact that he was made a minister of the gospel, to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery. Read the third chapter of Ephesians. In other words, he was a missionary by virtue of being a Christian, and the burden was on him to make known to all men the saving message of the gospel. This brought him to his knees. It is an undertaking to which no human strength nor ingenuity is equal. It is a task that engages and requires all power in heaven and on earth. Only the enthroned Christ, into whose hands all authority has been committed, is equal to this task.

But he has committed it to men like Paul, and you, and me. Our only resource and recourse is to prostrate ourselves in supplication before him. This necessity was upon him always; and he was always trying to get others to share the burden with him. In every letter of his he is appealing to the people to pray for him. Do we pass over these appeals for prayer for the missionaries as a thing of a past age? The need is as urgent today as it was in Paul's day. Paying without praying is wasting your money. There is no use in loading ships with provision for a famine stricken land unless there is wind in the sails or steam in the boilers. We are too prone to think we have fulfilled our obligation to missions when we have made an offering or taken a collection. "Except Jehovah build the house, they labor in vain that build it." And the Lord works in answer to our praying.

We hear people say with regret now that we hear no more sermons on missions. More deplorable still it is that we hear so few prayers for missions. The women set us a good example in their week of prayer for missions. But it is even feared that among them the time is too much taken up with other things besides prayer. It would be well if every season of missionary education or solicitation were accompanied by a week of real prayer. Have we lost faith in the efficacy of prayer? Do we really believe that the praying of a man or woman in Mississippi will make effective the ministry of a missionary in China? That souls will be saved on the other side of the earth because we pray?

Some of Paul's letters are the record of his prayers. This is particularly true of the Epistle to the Ephesians. He depends as much on his praying as he does on his preaching. It cannot be said that one is more important than the other. He prays for the young converts, for on them God is depending for the testimony to the unsaved.

And he is constantly urging them to pray for him as he preaches to the unsaved. Just taking them as we come to them, read Romans 15:30. "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me". Notice how he pleads with them to pray, and urges that they "strive", that is as if in the outlay of all their strength in a contest for victory. In writing to the Ephesians he tells them of his prayers for them, but he does not close till he has said, "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto with all perseverance for all saints, and on my behalf, that utterance may be given me in opening my mouth to make known with boldness the mystery of the gospel". Notice how sweeping it is: all prayer, all times, all perseverance, all saints, and particularly for the preacher.

To the Philippians he says, "In everything by

prayer and supplication let your requests be made known to God". And again, "I know that this shall turn out to my salvation through your supplication and the supply of the Spirit of Jesus Christ". To the Colossians he writes: "Continue steadfastly in prayer, watching therein with thanksgiving: withal praying for us also that God may open unto us a door for the word".

If we are ever to have apostolic success in our church work and mission work, we must get back to put the emphasis on prayer.

ON OUR KNEES

Does it make any difference what bodily attitude you take when you pray? Is there any one attitude that is correct, or one which more properly than another expresses the proper attitude of mind to God? May one attitude of body be proper for some occasions and another for other occasions?

It may be said first that nothing which helps us to be in right relationship to God is unimportant. Nothing that will enable us really to pray, to find acceptance with God and secure a favorable answer from God ought to be overlooked. Certainly prayer is second to nothing else in our lives and anything that enables us to know how to pray aright can be overlooked without serious loss.

It ought to be said that the Scriptures do not prescribe a particular attitude of body in coming to God. That is, there is no rule to be observed. Rules are contrary to the very spirit of Christianity. When anybody goes to observing rules for Christian conduct and living he has departed from the freedom and spontaneity of the gospel. When Jesus answered the request of the disciples he did not specify the bodily attitude they should assume. But the scriptures do give us examples of people at prayer which are very suggestive. The incidental mention of a certain bodily attitude is more suggestive and helpful than the command to kneel or stand.

Jesus does say (Mark 11:25), "And whosoever ye stand praying". This might indicate simply the habit of devout people at that time to stand when they prayed. But it seems that Jesus in speaking to his disciples about prayer, here indicates very naturally a respectful and reverential attitude in prayer. Ever more frequent are the examples of kneeling in prayer. Solomon kneeled down on his knees (2 Chron. 6:13).

Ezra says, "I fell on my knees and spread my hands" (9:15). Daniel kneeled on his knees three times a day and prayed (6:10). Jesus kneeled down and prayed (Lk. 22:41). Stephen kneeled and cried with a loud voice (Acts 7:60). Peter kneeled down and prayed (Acts 9:40) when he called Dorcas back to life. Paul in parting with the elders at Ephesus "kneeled down and prayed with them all" (Acts 20:36). Again Paul says in Ephesians, "For this cause I bow my knees to the Father".

There can hardly be a doubt that to express proper reverence for God the best attitude is on our knees. The bodily attitude shows the mental attitude. Kneeling shows more than simply reverence. It betrays a great burden and intense desire, a longing of soul which finds its fittest expression in kneeling.

More than this it will help us to come in the proper attitude of mind. A bodily attitude not only expresses the mental state, it helps to secure the desired mental state. It is psychologically true that any expression of feeling intensifies the feeling. This is true in prayer as everywhere else. We ought to get down on our knees for the effect it has on us, in enabling us to approach God in the right spirit. This does not mean to make it an invariable rule to do so. But the Christian who never gets on his knees before God is not apt to get very close to God.

God is impressed by the proper attitude of those who approach him. It makes a difference in the way he feels toward us. An humble and contrite heart he will not despise. A proper

recognition of the infinitely holy God will secure recognition of our petitions. There must be something lacking in one's conception of God who never feels like kneeling before Him.

WHAT SHALL I RENDER

That Thanksgiving Day is past does not mean that we are through with giving thanks till another year rolls around. The danger of observing days is not only that they become perfunctory and mechanical, but that they tend to the neglect of the ordinary obligations of every day life. We have to constantly remind ourselves that it is not enough to be good or to pray merely on Sunday. The advantage of special days is to remind us of ordinary duties that we are in danger of forgetting. So that giving thanks need not and ought not to be confined to Thanksgiving.

We are not told who wrote the one hundred and sixteenth Psalm. It was somebody who had been in great trouble, probably face to face with death, and had been graciously delivered. Is it not strange that it takes trouble to make us realize the goodness of God? Why should a man who has been at death's door be more grateful for restoration than the man who has been preserved in perfect health for twelve months, of twelve years? Human nature is very queer.

But here is a man in whom the depths had been sounded and his soul awakes to song: "I love Jehovah because he heareth my voice and my supplications—I found trouble and sorrow. Then called I on the name of Jehovah—I was brought low and he saved me. Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

And now he asks, "What shall I render unto Jehovah for all his benefits toward me?" He is unwilling to forget the goodness of God. Like David he is saying to his soul, "Forget not all his benefits". We are so prone to forget. We even seem willing to forget. God's blessings are so abundant and frequent that they tend to become common. They so easily pass by unnoticed. This is not only wronging God, it is doing injury to our own souls. The soul loses something of its nobility when it receives favors without making response in gratitude. To express thanks is not simply a common courtesy, it is keeping alive the finest sentiments of the soul. To fail to do so is a sure mark of degradation of soul. There is no more fearful indictment in all the world of the degradation of humanity than is found in the first chapter of Romans. And don't forget that it began with this: "Knowing God they glorified him not as God, neither gave thanks". From that on the decline was steady, rapid and inevitable, till it is said "filled with all unrighteousness, wickedness, covetousness, maliciousness, etc., etc."

But we are looking in the opposite direction, and the Psalmist is asking in all sincerity of soul, "What shall I render unto Jehovah for his benefits toward me?" And then the answer comes from God out of the depths of his own soul: "I will take the cup of salvation and call upon the name of Jehovah. I will pay my vows unto Jehovah, yea in the presence of all his people."

Here is a double answer, looking both ways, within and without, and both are meaningful, and their order is natural and proper. The first may seem obscure and even disappointing at first: "I will take the cup of salvation and call upon the name of Jehovah". How can this really be rendering anything to Jehovah? It is rather accepting something from him. Just here is a fine appreciation of the character of God, his gracious kindness. How can we pay God? However our hearts may desire to show appreciation, how can we give him anything, or do anything to enhance his joy? Yes, we can do this by accepting what he graciously offers to give.

That it is more blessed to give than to receive none knows better than Jesus; none knows better than God. This is where his greatest pleas-

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ure lies. We can add to his joy by receiving with grateful hearts what he so gladly gives. You can do nothing that will please him more than to say, "I will take the cup of salvation, I will gratefully accept his generous gift, I will gladly avail myself of his mercy and kindness; and I will call on the name of the Lord". The Lord's joy is fulfilled in our acceptance of his love and mercy and in restoring contact with the souls of men. You can best please a worthy friend, not by repaying his kindness, but by accepting his proffer of aid.

Now there is another answer, or another side to this answer which the grateful soul makes to the goodness of God. "I will pay my vows unto Jehovah's house, in the midst of thee, O Jerusalem." Gratitude to God should lead us to testify to his goodness in the house of God. To pay our vows is to make suitable offerings of our substance for the maintenance of his worship and the carrying on of his work. God does not need anything we can do for him or give to him. But he has so arranged that our gifts may be used to make known his name among men, and minister to the needs of men in his name.

In other words we may join the Lord in his gracious work of saving men and supplying their spiritual and material needs by making a worthy thank offering at this glad season in which we celebrate God's unspeakable gift. The Thank Offering now to all the Southwide objects, as provided in the program of the Southern Baptist Convention, will answer our question, "What shall we render to Jehovah for all his benefits to me?"

IMPORTANCE OF THE CHRISTMAS THANK OFFERING

By Austin Crouch

Upon the recommendation of the Promotion Committee, the Southern Baptist Convention authorized the taking of a thank offering at Christmas time. The date suggested for the offering is Sunday, December the twenty-third. The amount which the Convention hoped would be secured from the offering is two million dollars.

Before urging that a special offering be taken, the Promotion Committee made a most careful study of the financial affairs of the various agencies of the Convention. They found the need for such an offering to be both real and urgent.

All of the Southwide causes are to share in the money raised. It is to be divided upon the same percentages as the funds of the regular Cooperative Program. The agencies having debts are to apply all the money received by them from the special offering on their debts. Therefore the Christmas offering may well be called a "special offering for debts." It is imperative that the debts on Southwide agencies be substantially reduced. The Convention, believing that the easiest way to do this is by a special offering heartily endorsed the recommendation of the Promotion Committee.

If two million dollars are secured from the Thank Offering, great benefit will come to all of our Southwide agencies. The debt of the Foreign Mission Board will be completely wiped out. How glorious the thought! All the other agencies of the Convention will receive greatly needed financial relief. Another gain that will come from the success of the Christmas Offering will be the saving of approximately one hundred thousand dollars, annually, in interest.

It should be borne in mind that some of the agencies of the Convention will be in serious financial distress unless they get relief from the Christmas Thank Offering. One agency appealed to the Convention to be allowed to go afield for funds to meet its pressing needs. The appeal was held up by the Convention, hoping that the special offering at Christmas would bring sufficient funds to the agency to meet its urgent needs. From this two things are evident: First, that the Convention realized the momentous importance of the Thank Offering; and, second, that it had high hopes that our people would make the endeavor a glorious success.

Over and over again it needs to be said that the offering at Christmas time is to be a special offering. In no way should it interfere with the regular gifts to the Cooperative Program. The offering must be a special, an extra one. Otherwise no benefit will accrue.

Not only should the offering be an extra one, but above all things it should be a thank offering. All gifts to the Master's cause, doubtless, have in them an element of thanksgiving, but from time to time special thank offerings should be made. Surely, there are literally hundreds of thousands of Baptists who will rejoice in making this Christmas a specific thank offering to our Lord and Saviour for his boundless mercy and manifold blessings.

It is of the utmost importance that the Christmas offering be made a glorious success. For this reason every pastor should make an earnest, enthusiastic appeal to his people. The need is great, the cause of Christ is suffering, and the work of our beloved denomination is at a standstill. May God's Spirit move mightily upon the hearts of our people. May Southern Baptists from the youngest to the oldest, from the poorest to the richest, be stirred to make at Christmas time an offering to their Lord and Saviour Jesus Christ—an offering commensurate with ability and a real expression of gratitude. If this is done, success will crown our efforts, new life will be put into all of our work, and, above all, our Saviour will be glorified.

RUMANIA BAPTISTS GETTING OUT OF THEIR TROUBLES

By Dr. Rushbrooke

In response to a special invitation from the Rumanian Baptists, I have made a hurried journey to Curtici, where the conference of their Union was in session from November 8th to November 11th inclusive. The experience has been delightful. I left London in meteorological conditions I prefer to forget, and here found myself strolling round without an overcoat, enjoying "Indian summer" weather. The members of the conference were taking all their meals—even supper—under Japanese lanterns in the open air!

Baptists are aware that at the end of last year their brethren in Transylvania were granted legal recognition. It was understood that similar recognition would be granted to Baptists in the whole of Rumania as soon as legislative projects then before Parliament had been adopted, and a "statute" adapted to the new situation had been framed by the denomination and accepted by the Ministry of Cults. The "Law of Cults" was passed early this year; and the Baptists have since been occupied with the task of shaping a statute which shall be acceptable to all the four groups in the country.

The largest of these is, of course, the Rumanian-speaking one, but the Russian Baptists of Bessarabia are rapidly increasing—they have now 288 churches, and this year have baptized nearly 1,000 persons. The Hungarian group in Transylvania includes some thousands; and the German group, though the smallest, has experience and education that are of high worth.

Some difficulties had arisen, and one of the main objects of my visit was to assist in finding a solution which would bring the members of the denomination unto a firm unity, and at the same time be satisfactory to the Government. All the groups were represented at the conference, and after very careful work and full consideration of every phrase the "statute" was unanimously adopted. It remains to be seen whether it will be accepted by the Government. It ought to be; it recognizes fully and frankly the rights of the State, and I bear witness that it was drawn up and adopted in a spirit of entire loyalty. But one never dares to be quite certain in Rumania.

During the last few weeks the police have been giving our traveling preachers in Bessarabia a bad time, and the Minister of Cults (the same M.

Lepadatu who granted the legal recognition in Bessarabia) has done nothing to help! M. Lepadatu, however, has just resigned office with the other members of the Bratianu Government, and perhaps our brethren may hope for more sympathetic treatment from his successor.

Curtici is a large village near the Hungarian frontier. Here is a Baptist church of 550 members, with a fine church building and a convenient manse for Mr. Ungureanu, the young, vigorous and successful pastor. At the conference one meets Brother Socaciu, who visited England this year and was heard at Toronto; Brother Adorian, whose Stockholm appearance is not forgotten; Brother Darabont of the Hungarian group; Brother Assiev, president of the Russian association in Bessarabia; Brother Teutsch of the German group; Brother Popa, re-elected president of the Union of Baptist Churches in Rumania, which now looks forward to official recognition as including all the Baptists of the country, and a host of others.

These people are supremely concerned with religion, but there was nevertheless an undertone of excitement over the political position. Most of them evidently welcomed the call of M. Maniu to office. But it interested me to notice that even more intensely than in the political possibilities of their own land, they were interested in the result of the American presidential election. To them, as to other continentals with whom I have been talking these days, the prohibition issue is supreme; and they are not a little astonished at the decisive defeat of the "wet" Al Smith. Which merely indicates that they know as little about the real America as the correspondents of most English newspapers!

Two years ago Evangelist Wade Smith began his work with the State Board by holding a meeting at Fords Creek Church in Pearl River County. They had a good meeting and gave up their connection with the "Gospel Missioners" and went into Pearl River Association. Their church building recently became so dilapidated that a new one was necessary. They raised about \$450.00 and started. Brother Smith went with their deacons to see Mr. Hugh White of Columbia, who, when he learned it was a worthy cause gave them \$1,400 worth of good lumber and they will have their house ready for a meeting the first of January.

(Continued from page 1)

great work, she was loved by all the church and community where she was laboring, her surroundings were all that a young Christian could ask for,—but she was true to her call and was ready to start to China.

As I looked into the face of this fine young woman I thought of the influences that have entered into her life,—her home life, the home church, Mars Hill College, Woman's College, the Baptist Bible Institute, the godly man who has so graciously financed her school life, the many other persons who have loved her and been loved by her,—all used of the Lord in preparing a worker for China. How tenderly she speaks of all these schools and friends and how humbly she accepts them as blessings from God and a challenge to a life of consecrated service in China.

While patiently waiting for the time to come when she could go to her foreign field of service, she was always busy in the home land and has made the world brighter and better wherever she lived and labored; in this she has set a fine example for other young foreign mission volunteers. She has always been faithful over a few things, the Lord now opens the door and sets her over a great task.

As this consecrated young woman goes to China she will be followed by the prayers and good wishes of a multitude who have known her in the Institute, in Mars Hill College, Woman's College and the churches where she has so faithfully served.

RESCUING THE WRECKS OR DEALING WITH INFIDELS

By A. D. Muse, Evangelist

In the past six years I have had the privilege of being used of God to reclaim twenty young men and women who have come out of the schools and colleges in the fog.

Standing at the front one night in a tent meeting, shaking hands with people, a young lady on crutches, but one of the most brilliant intellects I ever met in my life said to me:

"Can you come to my home tomorrow?"

"What hour?" I replied.

"As early as possible," she answered.

I went at 8:00 and I stayed until 12:00. She had come out of school not only in the fog, but with her faith entirely gone. In addition she had bought and read all the infidel literature she could get her hands on. I had to leave for a lunch engagement and no progress was made. I went back another time, and for one half day I labored and this time she capitulated to every position of the orthodox faith. That night her father handed me the following letter:

"Brother Muse:

How shall I ever get through thanking you? For you have helped me find myself. If I hadn't gone to hear you talk—gone because I was crazy, sick, tired, disgusted and there was no one who even tried to understand—I would have gone raving mad. For I was in hell—never, never can I be in any worse hell. I know that I didn't have any right to bother you with my problems. Perhaps you are not even interested now, no doubt you consider me a fool. I didn't think of that. But Jesus had great patience and you are teaching Him. I wonder if you'll have patience to read this—and answer it. If I 'carry-on' I shall still have to fight, fight—and fight alone.

Is it possible that years ago Jesus saved my soul? That's hard to write because I had come not to believe in souls. Then I left Jesus to experiment with life—and God just let me go on until I saw that there was nothing in worldly life worth the candle—and God has answered me as he did David: 'I'll raise up trouble in your own house.' He surely has. For the past month I have been insane, I know that now. Even when I was talking with you I hardly knew what I was doing or saying. What I have read had made me believe that religion was a weak, impracticable, unreasoning thing, fit only for imbeciles and romantic, sex-starved middle-aged women. But I was wrong. I do not intend to flatter or to sound melodramatic; but truly I didn't believe that Christianity could produce fighting, broadminded and daring men.

For me to believe in God and Jesus isn't hard—I think that deep down I have always believed in Jesus. But it's hard trying to believe in humanity again. Every friend I've had has hurt me—and I've never had a friend that I wouldn't have gone through hell for. Through the years, when I prayed, I have asked for a real friend; one that I could respect and trust, one that would always sympathize even if they didn't understand. But when I need my so-called friends to help me with real problems they haven't time to be bothered. Just as long as I can be of service to them; just as long as I am willing to go the gay way then I'm 'all to the good.'

Mother says that you didn't like it because I asked you all of those questions; silly questions, she calls them. But I didn't intend for them to be silly. You can't imagine how I was starving to talk with someone who is interested in something besides gold-digging, necking, blackmailing and all the rest of the racket; starving to talk with someone who still believes life is worth living.

And any question that I asked you was an earnest question whatever it might have sounded like.

I don't want to lose confidence in you too; I'd be ruined—'cause I got to believe in you until I have gained back my strength and courage, my

beautiful dreams and my faith. You're God's man, please don't disappoint. I am tired of having everything I do or say called silly. I'd hoped you understood. But if you think me foolish then there's no use trying. I am not trying to be sensational or romantic. I am trying to be frank, trying to make myself believe in high ideals and humanity again. You say that I have great possibilities; did you just say that to be polite? If I can ever help you I shall because you've saved more than my life; you have helped me to get back on the road to sane, constructive thinking.

I can never be a church going person for I have no patience with the dull dead grind of every day things; no patience with narrow-minded, provincial people who believe that their money and their position in the community will get them a choice seat in Heaven. Now does this all sound foolish, silly? I've been called foolish, silly so much that I have almost come to the conclusion that everything I do is silly.

Yesterday life was futile—nothing mattered. Today life does matter, is beginning to have a new meaning. Thank you for your great help.

Yesterday I was empty, a human husk—feeling as if I didn't belong to the world, but was standing off in space, alone, gazing sarcastically on the world. Today I am back on the earth and, though I do not feel complete, the old dreams, the old longings, the lost ambition, the high ideals are slowly returning. Thank you for your kindness in stopping on your busy way to help an insignificant person like me. I shall never forget and some day I shall repay. You helped me when I was desperate, insane and had almost reached the end. I wish I could go and work among those people who know how to discuss sunsets, flowers, poetry, then I could gain my beautiful dreams back more quickly and life would not seem rotten, useless. Already my crowd thinks me Miss Goody-goody and wanting to know if I'll get a pair of wings soon. I don't care if they do tease but what shall I say back to them? I shall work hard with my stories and see if I can make the money to go to that college you were telling me about. This all may sound like a hot line of foolishness but I don't mean for it to. But if this letter is all mixed up and silly and terrible, my only excuse is that I am still crazy.

—Estelle D.
"P. S.—How shall I learn to interpret the Bible intelligently?"

Next day was the last day of the meeting. I had to speak seven times that day. I wrote her the following letter and sent it to her by the hotel porter:

"My dear Miss:

With all the sympathy of my soul I have carefully read your splendid letter over three times. With the same sympathy and the earnest definite prayer to the Father I am writing you as per your earnest request. My prayer and purpose in this is that the good Lord may just help me to write the letter that will enable you to come humbly to our blessed and adorable Lord Jesus Christ in penitence, faith and confident trust and full assurance for full salvation and service to Him, wherever He leads.

No, my dear girl, your questions did not sound foolish to me. They were not foolish. They were and are vital and strike at the very root of all matters. I have had too many experiences dealing with fine young people who have been unable to be understood by all others and who have been driven against the breakers of doubt, skepticism, agnosticism and even atheism by the floods of the materialistic philosophies of the Godless and the speculations of mind whose mental process had been formed only by pagan interpretations of life; caught in the undertow of the sweeping tide of the salacious literature of the day, that is the fruitage of a highly intensified sex-complex. Not only so; but I have had many, oh! so many girls to tell me the sad story of their secret sins and drifting into the whirling mael-

strom of the results of the lowered standards of the day, mistaking the satisfactions of base demands of others for social communions and fellowship of friends. I have seen them by the scores come back to God, Christ, the faith, the Bible and the church. Christianity is the only religion in the world that has ever put a premium on woman-kind and lifted a barrier of protection to that most delicate and precious flower that has ever blossomed this side of Eden's walls—woman's virtue! The man who has ever laid unholy hands upon you or any other young woman, lay it not to the charge of the church or of my blessed Lord, nor to the spirit nor purpose of the Son of God! The law profession has its shysters, medicine its quacks, lodges their imposters and the church its hypocrites. But in the twenty-third chapter of Matthew our Lord consigns them to their eternal reward.

That leads me logically right up to one of your most touching appeals in your letter—and I must say the most heart touching appeal that has ever come to my own heart to live to the very limit of God in holiness and rectitude of life—viz, your touching appeal to me not to disappoint you—that you would then have no one to believe in and your hopes would all be gone. God perish the thought that my life should disappoint you or any friend! But all men are human—they are flesh and

'All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: But the word of the Lord endureth forever.' (1 Peter 1:24.)

By the grace of God I will never disappoint you! But I can not save you. Pen your faith in Jesus Christ, God's eternal Son who is 'The same yesterday, today and forever.'

Then and only then will you 'Have a hope both sure and steadfast, and which entereth into that with in the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.' (Hebrews 6:19-20.)

We never know men. We know them only as best we can. We know them only then as best they can make themselves known to us. There are lots of good men! I mean men—the masculine gender of the human family! Unfortunately you have known mostly only those beastly degenerates who have dragged the greatest thing God ever made—a human being down to the slough and slime of the satisfaction of a lascivious lust which is the result of the failure to exercise that one thing which differentiates man from the brute—the will—power of choice. But at best, the highest and holiest can only say with Paul—

'I am what I am by the Grace of God.'

But listen! Paul says of Jesus Christ:

'I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him gainst that day.' (2 Timothy 1:12.)

'I know whom'—not about whom—but whom—a definite personal experience—Not a mere intellectual knowledge, not just about Him, what some hone says about Him, or what we read about Him—that is all proper and right in its place, necessary and must be. But there is something which far transcends that and likewise must be—and that is a personal experience with Him as Saviour of the Soul and the Friend in all life's trial that sticketh closer than a brother! That comes only by seeing clearly that

'Christ died for our sins according to the scriptures.' (1 Cor. 15:3.)

And in our heart by faith accepting that fact—and resting our eternal destiny upon that and that only—

'All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all.' (Isaiah 53:6.)

'Who His own self bare our sins in His own body on the tree—by whose stripes we are healed.' (1 Peter 2:24.)

And He upon whom God laid our sins—and He

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who bare our sins in His own body upon the tree said:

'Verily, verily I say unto you, he that heareth my words, and believeth on Him that sent me—(that is, believes the testimony God has given about Him)—hath everlasting life and shall not come into condemnation—(Judgment) but is passed from death unto life.' John 5:24.)

Upon the promise contained in that scripture multiplied millions have gone down to the edge and crossed over the line into an eternity from which no one has ever returned, with a smile upon their face, a song upon their lips and a melody in their soul. I have seen hundreds of them go to be with the Lord without a flicker, without a falter, without a fear! He had kept them against that day. On the other hand Voltaire was crossing over he cried out

'I am abandoned by God and man. I will give you half I am worth if you will give me six months of life. When told that it could not be said; then I shall go to Hell and You will go with me! Oh Jesus Christ, what have I done to suffer so much.'

George Hobbes, one of the world's great infidels, said when dying—

'I say again, if I had the whole world to dispose of I would give it to live one more day. I am about to take a leap into the dark.'

Thomas Paine when dying said

'Oh God help me. Oh! But there is no God. But if there is what will become of me hereafter? Stay with me, for I can not stand to be left alone. Send a little child to play with me.'

Gibbons, who wrote the 'Rise and Fall of Rome,' an avowed atheist, said when dying—

'All is now lost, irrevocably lost—finally lost—all is dark and doubtful.'

Oh, no; the atheistic writers and publishers never told you these things about their heroes of unbelief, whose heroism fails when they come to face that one zero hour when the curtain falls and the drama closes to human gaze.

Miss D, I say with all sincerity, you have real ability. I would not deceive you.

Let me warn you. Let me beg you. Don't feel hard toward God for your affliction. He is not to blame perhaps. But let Him take your little maimed body but matchless intellect, charming personality, and even the fact of coming from the humble home of poor but honest parents and show the marvels of Grace and the reward of effort, persistence, patience, prayer, consecration, concentration and holy determination. Lay your heart, your intellect, your fine, charming personality, your native gifts, yes and your afflictions into His hands, beautifully resigned to His will. Then press on. Pray on. Fight on. Toil on. Trust on. Face trials with the smile of a martyr.

Feel free to write me about any of your problems any time. I will be glad to help you. My time is God's. My mission is to help.

Get you a Scofield Reference Bible. Read the New Testament through, noting carefully all Mr. Scofield's references and foot notes. Then when that is completed go through the Old Testament the same way. The Bible will then be intelligible to you."

THE ADULT CLASSES AND THE CHRISTMAS THANK OFFERING

I. J. Van Ness, Executive Secretary

No more important movement has confronted Southern Baptists than the Christmas Thank Offering. To anyone who knows the present situation of our various boards and institutions this movement is of almost primary interest. If a large sum can be secured on this occasion, nearly every one of our interests can pass the strain of impending crisis and move out to better things. Indeed every one of the objects to which the funds will go needs just at this time the additional help which can come from this special Christmas appeal. Some will be sadly crippled if it fails.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

MAKING THE CHURCH BUDGET EFFECTIVE

The every-member canvass is not complete until every member of the church has been seen and everything possible done to secure from each one a worthy pledge to all the work of the church. Such a program of enlistment requires careful planning and persistent effort.

Too many pastors and churches are content when they secure enough pledges to underwrite the current bills of the church. They fail to enlist those who are hard to reach and who are in greatest need of personal encouragement. The individual needs to give as badly as the church needs the gifts.

The Follow-up should include plans for enlisting the unenlisted, plans for reaching the non-residents and the new members, and plans for securing the prompt payment of all pledges.

The finance committee should make these plans and see that a constant and persistent effort is made to carry them out throughout the year.

I. ENLISTING THE UNENLISTED

There must be some systematic and definite effort made to reach those who refused to pledge, to enlist the new members and to reach the non-resident members, if the church is to secure the best results possible.

1. Those Who Refused to Pledge.

At the time the canvass is made the canvasser should write on the back of the pledge card of every member who refuses to pledge the excuse which he gives for not pledging. These cards should be given to the finance committee and redistributed for a follow-up visit. It is not necessary to assign them by districts. Give to the workers the ones whom they can most easily enlist. There should not be a very large number of these cards, so it is often possible for the finance committee to do this work personally. Some pastors divide those who refuse to pledge among the deacons. However it is handled, each one should be definitely assigned to someone who will make a definite effort to secure a pledge and then make prompt and accurate report of his work. None of these non-pledgers should be made to feel that everyone, by prayerful and persistent effort, should be led to understand that his church expects him to see and do his duty in kingdom finance. This follow-up committee should study carefully the excuses offered and should formulate an answer for each. Each worker should feel responsible for every one assigned him and should continue to cultivate and inform him throughout the year until he is really enlisted.

2. Non-resident Members.

As long as a person leaves his membership in a Baptist church he should be expected to give financial support to it. The finance committee should prepare a letter to be sent to each non-

The Sunday School Board is by its every method pledged to system in administration of the local church and Sunday School, but we must recognize special occasions that from time to time transcend our systems.

I wish, with great earnestness, to appeal to the organized classes in our schools to put themselves back of this Christmas Thank Offering. In nearly every church the most vigorous and effective forces are in these classes. We can utilize them for instruction, for certain and well advised action, and for actual and large contributions.

As a teacher of an organized class myself I bring the appeal of practical response to a great denominational emergency. Let us have part, and a large part, in this special offering at Christmas, and lead our churches in a great occasion.

resident member. Send a copy of the budget and a pledge card with this letter. Insist that each one subscribe to the budget if he does not wish to move his membership to a church where he lives.

3. New Members.

New members should be seen immediately after they join the church and enlisted in kingdom support. The chairman of the deacons, the finance chairman, or someone else, should be responsible for this work. The best plan is to visit them in the home the same week they join and talk to them personally about the budget and the financial plans of the church. If this cannot be done, they may be seen just after the service at which they join and asked to pledge. A letter explaining the church financial system may be sent to new members, but it should not be depended on alone for results. A personal visit should be planned. Have some person or committee definitely responsible for this work.

II. KEEPING FINANCIAL RECORDS.

In following up and making effective the church financial system, accurate records are tremendously important. People want to know that the money of the church is handled accurately and carefully. Full financial reports should be made to the church each month.

1. Individual Records.

It is best to have one person to keep the individual records, both local and mission. After the money is counted the amounts should be posted in the individual ledger. The funds will be placed in the proper accounts in the bank or given to the proper treasurer.

At the end of every quarter a statement showing his financial standing should be sent to every contributor. Invite all members to report mistakes promptly and thereby help in keeping the records accurate—

2. Church Records.

An itemized record of all church receipts should be made—This entry should show the date, the source, and the amount of income—

The financial record should also give an itemized list of all expenditures. All bills should be paid by checks. Each entry should show the date of payment, party to whom payment was made and the amount of payment—

3. Monthly Reports.

From such records of receipts and expenditures it is easy to arrange the monthly financial report to be given the church in conference—It is very important that a full report be made, showing the amount of the budget that has been raised. People have a right to know how the money is being used. Such a report should show the cash on hand at the first of the month, the money received during the month, with sources of income, and a full statement of all expenditures. The report should include full information concerning both local and co-operative funds. The report should also include a statement relative to the progress being made in enlisting the unenlisted and new members in church support. By keeping this information constantly before the church many new pledges can be secured during the year and all the pledges can be more easily collected.

The annual report given at the end of the church year should give full information about the financial condition and a summary of all monthly and quarterly reports. It should also show just how much was spent during the year for each item of the budget. (Stewardship Applied in Church Finance, J. B. Lawrence, Pages 85-88)

A Christian Socialist has been elected President of the Republic of Austria.

W. M. U.

"Strengthen"

This is the key-word of the W. M. U. Watchword. What folly to enlarge and lengthen unless we strengthen. We may enlarge the "tent" of our organization and influence; we may lengthen the "cords" of our vision and service; but the vital thing is to strengthen the "stakes" of spiritual power. The large tent with the long cords will easily collapse with the first blow of the storm of opposition. How important then it is that we cut longer, stronger stakes and drive them deeper into the grounds so that our enlargement and lengthening program will be permanent and able to stand in the days of testing.

The success of all great missionary enterprises and organizations is dependent upon the strength derived from spiritual contact with the Great Missionary. How much our people need to realize the fundamental truth that the message of missions, though carried by human agents, must be empowered by the Spirit of God. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Yes, only eternity will reveal world-wide blessings and Christ-like influence of that efficient organization, the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, when every meeting is conducted, every prayer offered, every dollar given, every decision rendered under the direction of the Holy Spirit.

Let me humbly suggest in view of our inspiring watchword that every society, every circle, every individual member place the emphasis upon the duty and glorious privilege of the Spirit-filled life. When first-things are kept first many of our perplexing problems will disappear, our debts shall be paid, our faith in our Saviour shall be strengthened, and our missionaries will advance with triumphant tread into the places of darkness with their conquering message of Light and Love.

—Mrs. E. M. Pack.

We have about ten days left in which to "Strengthen the stakes"!

Watch out for ROYAL SERVICE subscriptions! The year is rapidly slipping away, and we have not met our quota. Surely we will! Some woman is longing for the Magazine for a Christmas present.

Watch out also for WORLD COMRADES subscriptions. To date we lack 175. Some states have gone far over; some are nearly there. We stand way down the list with this lack. Let's catch up! Some boy, some girl, is longing for the Magazine for a Christmas present.

Shuqualak is sending in fine reports of the quickening of the Work in both church and association. Mrs. Isham Evans is the newly elected Superintendent. At a recent W. M. S. meeting the women did a beautiful thing for their departing pastor's wife. They have also packed two splendid boxes for the Orphanage recently.

NOTICE: Very shortly now the report cards will be sent to each Organization. Please see that they are filled and returned to this office by January 15th. THIS IS IMPORTANT.

SPECIAL NOTICE: With the report cards will be sent a blank to be filled in regarding Ruby Memorials. Please give this blank your closest attention. Fill in and return to Mrs. Ned Rice, Charleston, Miss. She is as you know our State Ruby Chairman, and is giving all her time and mind and heart and soul to this phase of the Work at this time. Do not fail to help her in every way possible.

Again, the year is slipping away. But, beloved, it is not too late yet to organize Societies, Y. W. A.'s; G. A.'s; R. A.'s, and Sunbeams. And these last organizations may prove the brightest stars of all of your crown. Oh, if every association would only go out for three a day for the next ten days! But associations are depending largely upon individual societies. And societies are depending on individual women. And YOU are that individual woman. Let us PRAY and be FAITHFUL, even unto the end.

A Message from Our Training School Girls

Louisville, Ky., Nov. 28, 1928.

Woman's Missionary Union of Mississippi:

As we travel the highways the last mile is always so hard, the way looks dark and long—As we approach the last month of our Ruby Anniversary some of us are going to look at this month as a dark and dreary one. But daughters of House Beautiful wish to throw a little light on the dark highway.

Mothers and sisters of Mississippi, House Beautiful is praying for you. Our hearts have been turned toward you each day. Not one daughter of this beautiful house has forgotten the sacrifice, toil and heart beats of the Southern Women to make this Ruby Anniversary perfect for Him. Each State has been in our hearts and the Mississippi daughters are so anxious to see our State come out victorious for Him, therefore, we are keeping you on our hearts daily.

Your daughters have started out in a victorious way to give one perfect Ruby—\$1,000.00—and daily united prayer for this our Ruby Anniversary.

May we strive together with Him so that at the close of the highway we may say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith".

Your Mississippi Daughters,

Ruth Watkins,
Edwina Robinson,
Willie Reeves,
Enid Henry.

Suggestions for State Papers

Give World Comrades for Christmas and you give—

A world friendship,
A world vision,
A vision of the world's Christ.
Isn't that a wonderful gift?

World Comrades, 1111 Comer Bldg., Birmingham, Ala. \$1.00 a year—appears monthly.

The Christmas Gift Unquestionably Best for boys and girls—WORLD COMRADES.
New every month so retains Christmas joy
Brings the world to your door so is more than a toy.

Opens hearts to world visions so helps in making life decisions.

Stories—Letters from far away, programs, etc.
WORLD COMRADES, 1111 Comer Bldg., Birmingham, Ala. Just \$1.00 a year.

A Message from Miss Mallory

Dear Friend:

Convinced have I become of at least one thing by attendance upon meetings in several states this fall and winter. This conviction is that the success of the Ruby Anniversary depends upon extra and decidedly personal effort from now until December 31. There is much evidence to prove that societies, associations, districts and states (in some instances) lack comparatively little to reach their respective goals. Therefore, to fail of them seems all the more deplorable. Many, if not all who receive this letter, will know of some such "near-victory" and can, I believe, be used of God to win it if only they will put forth the extra personal effort as soon and as persistently as possible before December 31.

It may be that it will mean the winning of a few more women or young people as members in the organizations which were in existence at the close of 1926. If so, please plan so that they

will be won as members. Or it may be that one or more new organizations, either of young people or women, must be formed if the association, or district reaches its organizational goal. You remember the adage—"Everybody's business is nobody's business"—and the Scripture—"The King's business requireth haste". Will you not make it your business from now until December 31 to form these necessary organizations, planning also to have them faithfully fostered?

Also you may know some society which if properly encouraged will reach its financial goal before December 31. Or you may have influence with some society or individual, whereby additional gifts may be secured? Keeping ever in your heart the assurance that "God so loved that He gave", won't you encourage such a society to redeem its every pledge, won't you persuade other societies and individuals to give "far more exceedingly above" what they were planning to give?

Why not think of the winning of a new member, the organization of a society, the increase in gifts as a part of your "alabaster offering" this Christmas? I believe it would be well-pleasing to our Heavenly Father and to His Son. Also I believe that only this is the "Ruby Year" to be crowned with success and you know that victory is craved for it only because we wish to help more loyally to crown Christ King of kings.

Of primary importance is it also that every W. M. U. organization whether of women or young people report promptly and accurately this closing quarter of the Ruby Anniversary. Please urge all whom you can influence to be exceptionally faithful, securing the record of every W. M. U. gift which should be reported.

Since this is apt to be my last "circular letter" before January, may I express herewith the deep gratitude which I sincerely feel toward you and all the others who have so faithfully, so steadily worked toward the Ruby Anniversary goals? For more than sixteen years now I have been in the headquarters office—during the Jubilate, during the 75 Million Campaign—and I have watched with pride the devoted and efficient participation of W. M. U. members and organizations in the Union's and the denomination's programs. Each time the cooperation has been wonderfully fine but I believe that the spirit and service of the Ruby Anniversary have been sweeter and more sacrificial than was shown hitherto. From my heart I thank you one and all, and I believe that in God's Book of Remembrance your name and work will be recorded.

May I also at this time wish for you and your co-workers the benediction of the Christmas and New Year season? Cards are not being sent out by me this particular year but the good wishes of my heart are as abounding as ever.

Your friend,

—Kathleen Mallory.

The Department of Practical Work in the Bible Institute reports that there were 272 conversions during the first quarter of the present school session. These converts were won both by students on practical work assignments and by student-pastors who serve churches in and around New Orleans. The majority of these persons were won by personal work during and following the street meetings, which are held throughout the city.

The church at West Point on last Sunday celebrated the twentieth anniversary of the work of Dr. D. N. Garner as Superintendent of the Sunday School. The usual morning hour for preaching was given over to this celebration. It was Rally Day and many new people were enlisted. There were special addresses and music till 12:30. A photograph was made of the assembly in front of the church at the close of the service. The growth of the school in these twenty years has been most gratifying, there being between four and five hundred now in attendance. Also an educational plant has been built and equipped which is a credit to the church and community.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Pickings

The following phrases have been
gleaned from recent readings:

"The primary use of the Bible is
to find the Redeemer in it"—Mc-
Dowell.

"Two wrongs do not make a
right"—Howden.

"Ah, what a wreath of fellowship,
How many friends had Paul;
And who could list the brotherhood
And catalogue them all?"—Wells.

"There is no just reason under
Heaven why we should live in luxury
and security and millions of God's
creatures hunger daily."—A Farm
Mother.

"In the Word of God alone we find
the source of wisdom, the descrip-
tion of wisdom, and the sure way to
acquire it"—Trumbull.

"What a pity that any young per-
son should voluntarily quit High
School and go to work for a few
dollars a week, when to remain in
school and graduate would mean a
brighter mind and double the salary
in a far better position"—Leavell.

"That man may breathe, but never
lives,

Who much receives and nothing
gives;

Whom none can love and none can
thank,

Creation's blot and nature's blank."

Notes and Comments

The going of Rev. W. S. Allen
from Hattiesburg to Pass Christian,
after ten years as a successful pas-
tor at the former place, is one of the
surprises to this scribe. May he do
as well down on the coast.

Hattiesburg is losing two of its
good pastors—Rev. J. E. Wills and
Rev. W. S. Allen as mentioned above.
It will take good men to succeed
them if the work is to go higher.

The writer appreciates the "Chil-
dren's Page" of the Record very
much, as it is so ably conducted by
Mrs. Lipsey. She can get contribu-
tions from her children and not half
try. Who could have secured nearly
\$350.00 in such a short time for any
causes, and with so little effort as

The Orphanage Signal

A Word of Explanation

The Thanksgiving cars and pack-
ages are still coming in, and we are
acknowledging receipt of same as
rapidly as possible. However, a
number of you sent packages with
just the name of the church or in-
dividual on them, and with no state-
ment as to the postoffice address.
Under those conditions you can read-
ily see that it is practically impos-
sible to acknowledge receipt of same
other than through the Record.

I want to express my appreciation
to the great Baptist force of the
state of Mississippi for the largest
donation of supplies in the history
of the institution. A great many
times while traveling both day and
night over the state proclaiming the
Orphanage needs and Baptist res-
ponsibility, I felt that I was prac-
tically given out and would have to
stop, but today I feel proud of the
response and that I kept going. It
goes to prove that Baptists of Mis-
sissippi are willing and ready when
the opportunity presents itself. I
am now beginning to plan for the
Mothers' Day Offering, which was
granted us by the Baptist State Con-
vention.

I trust that you shall make your
pledge very liberal to the Coopera-
tive Program and when this day
comes that you shall give what the
Lord directs you over and above that
amount.

I feel that you pastors could not
do a better thing than bring a group
of your membership to visit the Or-
phanage. They would realize anew
what the great Cooperative Program
means and have a new vision of
missions.

Board Meeting

The Annual Board meeting of the
Board of Trustees of the Baptist
Orphanage met on Tuesday morn-
ing, December 4th. Judge C. P.
Long, of Tupelo, was elected Presi-
dent; Mr. Harry Wells, of Jackson,
Vice-President; Mrs. P. B. Bridges,
of Jackson, Secretary; Mr. J. M.
Hartfield, of Jackson, Treasurer.

Many important items were dis-
cussed and disposed of, but one of

the editoress of that page?

The Union Baptist Church, Union,
Miss., issued the following general
letter to its members: "Next Sun-
day, December 9th, brings us face
to face with another opportunity to
honor God. 'Let us come to the
House of the Lord' and make our
vows and pledges for the support
of our Master's work for 1929."
Signed by Finance Committee.

Some church members will move
away from the community and let
their names remain on the roll of
the church, never responding in per-
son or funds to the welfare and sup-
port of the church; then when the
church notifies them about the sit-
uation some of them will get as fiery
as a wet hen and bless you out. And
they say "it takes all sorts of folks
to make a world". Some people are
awful sensitive along the wrong
lines; they should get mad when
given no opportunity to attend

the most important ones was the
unanimous vote of all members pres-
ent to ask the Convention that there
be no further agitation of the mov-
ing of the Orphanage and that we
look forward to the planning of a
greater Orphanage on its present
site.

One of the most familiar faces
that has been present, and also Pres-
ident of the Board of Trustees of
the Baptist Orphanage almost from
its beginning, was greatly missed,
being absent because his term ex-
pired in this year, and no doubt the
nominating committee, feeling that
his advanced years will make it im-
possible for him to attend the meet-
ings, would not place him on the
Board. This brother is Bro. W. H.
Patton, of Shubuta.

A Question Often Asked

Can one make a will to the Or-
phanage?

According to the laws of the state
of Mississippi you cannot make a
will to a religious institution, but
there is a way that you can leave
your money to them, instead of mak-
ing a will.

If you will get in touch with Judge
C. P. Long, of Tupelo, the President
of our Board, he will explain to you
how to do it. I feel that there are
a number of Baptists in the state of
Mississippi that will be glad to ar-
range their property and money they
leave at death, so that it might go
to an institution of this type, giving
the opportunity to hundreds of or-
phan children, and no doubt some
who are not Baptists.

There is also another way that
you can be of a great blessing to the
Mississippi Baptist Orphanage, and
that is to memorialize some of your
loved ones by erecting a building in
their name. Pray this matter over
and see if the Lord doesn't lead you
in this direction.

Attention

Please mail me at once the valua-
tion of the goods sent by your
church or association.

—B. E. Massey,

Supt. Miss. Bapt. Orphanage.

church or give to the cause of Christ.
These are the things that count.

Why?

We hear talk and see signs of a
falling off in contributions by our
Baptist folk everywhere. We are in
debt on every hand and growing
more so. There must be, there is,
a cause for this sad state of affairs;
but just where and what the cause,
or causes, is, this is another ques-
tion. My opinion is as good as any
one's, perhaps. It is my opinion that
one of the causes that has contrib-
uted to the slump in giving among
our people is a lack of prayer. Our
people just do not pray. When peo-
ple pray for an object you just can-
not keep them from being interested
in the object prayed for, and will do
that for it which is necessary for
the best interest thereof. That is
as natural as can be. The very fact
that we do not support the causes
fostered by our denomination is of

itself an evidence that we are not
interested in the progress and wel-
fare of those objects. So it is evi-
dent that Baptists, as a mass, are
not praying, especially for our finan-
cial causes.

It is also my opinion that if one
does not pray for missions and the
other causes required by the Bible
to be supported that he had as well
not pray at all; for the very first
petition in the model prayer is "Thy
kingdom come". The Lord put His
kingdom first and expects us to do
the same thing, even in our praying.
If we put His kingdom first in our
praying we are going to put it first
in our paying; so the very fact that
Baptists are not doing that, but are
putting it last, if at all, is evidence
that we are not praying. According
to evidences there is less real pray-
ing done in these modern days than
in any period in the past century.
Oh, of course, we have people who
pray and pray often and with tell-
ing effect, but the masses of our
people are not praying as they
should. We are more able today
than ever before, even in the period
following the World War, to give
abundantly to the Lord's cause, and
still we are giving less each year.
We are not praying for we are not
paying.

What shall we do about it? There
can be but one answer: let Chris-
tians everywhere go to the Lord
earnestly, constantly and faithfully
in prayer. That is the cure for this
prayerlessness that now prevails in
our country. That is also the cure
for the financial condition that our
affairs are now in. Prayer is the
golden key that unlocks the store-
house of the Father and lets the
blessings pour out upon His people.
"If ye shall ask anything in my
name, I will do it", is not a mean-
ingless statement, but the Savior
meant exactly what He said, and
will do exactly what He said if we
ask Him. So "we have not because
we ask not". Christians, brothers,
sisters, this is a call to prayer. We
are now at the cross roads. We
either go on or go back and down
and out from this place. Three and
one-half million Baptists falling
down and whining over a little pro-
gram like we now have on is an ac-
knowledgment of weakness and that
we are just playing with God's busi-
ness, the biggest business in the
world, and the one in which invest-
ments pay the best dividends; divi-
dends here are for time and eternity.
No other business pays dividends
like that.

What shall we do about it? Let
us pray.

"I'm buying a washing machine
for my wife as a birthday present."

"That will be a surprise, eh?"

"Yes, quite! She's expecting a
new car."

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SUNDAY SCHOOL LESSON

Dec. 16, 1928
Paul and His Friends,
Acts 20:36-38; Rom. 16:1-4; Phil.
2:25-30; Philemon 8-21
(From Points for Emphasis by H.
C. Moore)
Golden Text—A friend loveth at
all times. Proverbs 17:17.

1. Paul the Prisoner bases his appeal to Philemon on their mutual love. He could have made his request with authority: The authority in Christ who gave the boldness to do so; the authority of conscience which commands what is befitting; the authority of age which in his experience and wisdom was entitled to respect; and the authority of suffering, for the Apostle was now confined in his first imprisonment at Rome. But he resorted to appeal rather than command, for he and Philemon were friends and both should be friendly to Onesimus.

2. Paul the Parent makes his plea as the spiritual father of Onesimus. Mark the stages upward in the career of Onesimus: first, a slave in the household of wealthy Philemon at Colosse; then, as a fugitive to the Imperial City; then, as a convert to Christianity through the influence of Paul whom he sought out in Rome; then, as a minister and very valuable helper to Paul in many ways during his imprisonment; then, as a messenger from the Apostle at Rome to Philemon at Colosse, for Paul, much as he needed the help of the converted runaway, would not retain him without the consent of his master; and finally as a brother beloved who had proved his right to the title and revealed a character that guaranteed his dependability in the future. With what tenderness Paul pleaded for Onesimus who at last was living up to his name which means "profitable", though he had shown himself unprofitable in his flight from Philemon.

3. Paul the Partner of Philemon becomes surety for Onesimus. He acknowledged the debt which Onesimus owed to Philemon. Onesimus had certainly wronged Philemon by robbing him and running away. That there was a debt which Philemon owed to Paul who must have led him to Christ and had much to do with his development in the Christian life, the Apostle asserts in gentle reminiscence. At the same time, he is willing to make good to Philemon any loss sustained in the defection of Onesimus for which he was genuinely penitent, but of course too poor to pay. The suggested arrangement would be for the Apostle's joy and refreshment.

4. Paul the Prophet anticipates that Philemon will comply with his request in behalf of Onesimus. Indeed, he is certain that his Colossian friend will go even beyond what he asks. We, therefore, think of Onesimus as not only pardoned by his master, but given his liberty and perhaps sent back to assist Paul at Rome and otherwise help in the advancement of Christianity.

WE CONGRATULATE YOU,
BROTHER BYRD
P. E. Burroughs
Can it be true! The records, va-

ried and unerring records, declare that Secretary Byrd has rounded out twenty-five years in Sunday School leadership in Mississippi. The people of his state will not be slow in expressing appreciation for these years of ministry. And how full of eager zeal and blessed fruitfulness have these years been! Bountiful as have been the labors and the usefulness of this good man in Mississippi, his life has been a part of a development which has been South-wide and even nation-wide.

Secretary Byrd has in these years seen Southern Baptists double their numbers. He has seen their investment in church property go from twenty-two millions of dollars to one hundred and ninety-five millions of dollars. He has seen Sunday School enrollment go from 800,000 to 2,780,043. In these twenty-five years Brother Byrd has seen our people make more progress than they had made during the previous one hundred years.

Through much the largest part of this period the writer has enjoyed close and constant fellowship with Secretary Byrd and has had occasion to observe his energy and his statesmanship in the high tasks committed to him. It is not so much of these that we are thinking now. Rather it is of the friendship and the fellowship which have marked the years. We have come to regard him with deep and sincere affection, and we find in him a source of strength and comfort.

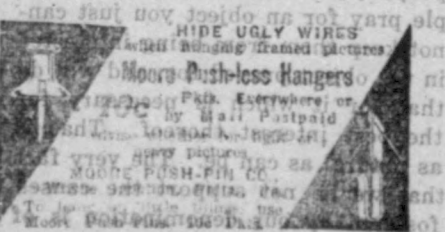
Congratulations to Mississippi Baptists! Congratulations to Secretary Byrd. May the Lord give this good man strength for yet many years of useful service.

Nashville, Tennessee.

HAS THIS CHURCH SERVED ITS DAY?

Old Damascus Church, Hazlehurst, Miss., was constituted in the year 1824, being 104 years old.

Many have been the members who have passed in and out to hear sermons from numerous pastors, who have come and gone. One by one the members have passed away, have gone into other organized churches in the territory around Hazlehurst, until the membership now numbers only forty-eight. These are not all active members, since several are too old to even attend services. The associational letter for the last year reveals some significant facts, some of which follow: They paid to the various causes, as follows: Cooperative Program, \$386.50; Schools and Colleges, \$10.00; Orphanages, \$78.19; Orphanage Building Fund, \$46.50. Total for all Missions, etc., \$521.19. Pastor's Salary, \$250.00; Ministerial help, etc., \$61.00; Help given poor, \$115.00; Minutes, \$3.65. Total for all local church expenses, \$423.65. The church has a live W. M. U., and it has contributed \$213.00



through the church, and the church has six titheers. These facts reveal the fact, which is a significant one, that more money has been given to mission causes than to local church expense. I believe this example could well be copied and followed by many of our churches, because I believe that we should give at least 50% of our money to mission purposes, and not allow our selfish, local needs to consume all of the money that is contributed by the people.

Very truly,
C. J. Rushing, Pastor.

THE MISSISSIPPI BAPTIST STUDENT CONFERENCE

The Baptist Student Union of Mississippi held its annual Conference at the University of Mississippi on October 26-28. The Conference was attended by a large number of students and more schools were represented than at any other previous meeting. There were about two hundred and twenty five delegates at the Conference with more than one hundred and seventy five registrations. All registered delegates were from schools other than the University. A number of faculty members were present and added much to the success of the meeting. Part of the delegates were entertained on the University Campus and part in the homes of the people of Oxford. The entertainment was on the Harvard plan. The gracious hospitality of the University and the people of Oxford made the stay of the delegates especially enjoyable and the students of the state are appreciative of the courtesies extended them.

The entire program of the Conference was built around the key note: "Magnify Christ-The Master." Each speaker so interwove this in his message that it was ever in the minds of the delegates and the students went back to the many colleges with a new realization that by a consecrated Christian life they could "Magnify Christ-The Master" as never before on their campuses. The program was made up of twenty nine addresses, thirteen made by students and sixteen by adults. One period was set aside for the discussion of Sunday School, B. Y. P. U., and Y. W. A. methods on the college campus. Two periods were used to discuss religious problems that face the students as they seek to extend Christian work. The open forum conference on B. S. U. method

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ods that was lead by Mr. Pennebaker, Student Secretary at S. T. C. proved to be a most beneficial hour and the "how of our work was discussed at length.

Dr. Scarborough, president of the Southwestern Seminary, and Dr. McGlothlin, president of Furman University, were the main inspirational speakers. Each brought the Conference two messages and these delivered in a masterly fashion proved to be a challenge to all present.

Much time was given to the Worship in song and special musical features were given through the whole program. A conference song was especially written for the meeting. Miss Eleanor Ellis writing the words, and Miss Virginia Lofton Composing the music. Both are from Mississippi Woman's College. The Baptist Student Magazine Banner that was to be given to the college that secured the greatest ratio of subscriptions for the Baptist Student Magazine to the students enrolled was presented to Blue Mountain. Fifty-six per cent of all Baptist students at Blue Mountain subscribed for the Baptist Student. To Blue Mountain also went the honor of having the largest delegation.

Elmer Pritchard, of Mississippi College was elected president of the State Baptist Union for the coming year. To work with him Miss Bertha McKay, of M. S. C. W., was elected vice-president, Miss Wade Wells, of M. W. C., Secretary, and Wilson Gill, of A. & M., treasurer. A representative from each campus is to compose the State Union and all these are working together in the promoting of His cause on the college campuses.

Hattiesburg will be the place of the next meeting and State Teachers College and Mississippi Woman's College will be joint hosts of the 1929 Conference.

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Thursday
My dear
I went
saw ever
—dogs,
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Avery Ma
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Dorothy
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Springs
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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

I went over to Jackson today, and saw every sort of thing for children—books, automobiles, wagons, funny little carts that made music, bracelets, neckties, necklaces and dolls—baby dolls, lady dolls, boy dolls, snake dolls, nurse dolls, dancing dolls, talking dolls. A little girl never gets too many dolls, does she, girls? I know one who had thirteen before last Christmas, all with their names, and she wanted another, and got it. Well, I hope you are all going to have a grand time this Christmas, with all the nice toys you need, and a good deal of candy, but not too much—one can have too much sometimes, you know. I want to tell you one thing: if there is any really poor child living near you, or in school with you, divide some of your good times with him, and help him to have a Merry Christmas. Sometimes we think too much of what we are going to do, and what Santa Claus is going to bring us, don't we? And here is one more thing: as soon as you read this, think if there is not a little money that you can send for Miss Gladys, for we lack a good deal still of what we hoped to send her for her tuition on Jan. 1st.

Much love from,

Mrs. Lipsey.

B. B. I. Girl

Brought forward \$140.48
Jr. Girls' Auxiliary, New Hebron, Mrs. Olin Seay, Leader 2.15
Nell Katherine Cleveland .25
Sarah L. Gunn .10
Avery Mauldin 1.00
E. W. and Bonnie Frank Clark .20
Dorothy Knight .25

Orphanage

Brought forward \$207.65
Primary S. S. Class, Rawls Springs, Mrs. B. C. Rawls, teacher 1.15
Johnnie Ruth Spence .25
Jr. B. Y. P. U. Eupora, Alto Foard, Sec., Kathryn Phillips, Pres. 3.00
Theron Simmons .10
Alice Nichols .10
Avery Mauldin .60
Lillie Velma Pittman .10

\$212.75

Seooba, Miss., Dec. 2, 1928.

Dear Mrs. Lipsey and Pagers:
Would you let another Mississippi girl join, too? I am a little girl 8 years old, and I am in the 3rd grade, and my teacher's name is Mrs. Margie Aust. She is a good one, too, and I love her very much. My Mother takes The Baptist Record, and I enjoy reading it. Mrs. Lipsey, I am going to send 25c to the B. B. I. girl next week because this is my first time to write.

Hilda Glasgow.

We welcome you as a new member, Hilda. Come again, and don't forget the quarter.

Osyka, Miss., Nov. 30, 1928.

Dear Mrs. Lipsey:
I am a little girl 8 years old. I have light hair and blue eyes. We are going to move at the end of the year. I sure do hate to leave my little friends and teacher. I do not know what I want Santa Claus to bring me Christmas. I will close, with love from, Sarah L. Gunn.

E. S.—Enclosed find 10c for the B. B. I. girl.

You find good friends where you go, Sarah. Just be friendly yourself. You must write to us again when you get there. Thank you for

the money.

Nov. 16, 1928, Natchez, Miss.

Dear Mrs. Lipsey:

Here is the answer to the puzzle: The name of the great prophet is Daniel. I am sending 25c for the orphans. Yours truly,

Audrey Lynn Jones.

The puzzle wasn't so hard, was it, Audrey? But we have some good solvers. Thank you for the money.

Taylorville, Miss., Dec. 3, 1928.

Dear Mrs. Lipsey:

May I join The Children's Circle? I am a little girl 11 years old. I enjoy reading the letters from other children. I have a little brother 9 years old. He came from the Mississippi Children's Home Society at Jackson, Miss. I have one sister at home, and one married. I have one brother married. I am sending 10c for the children. I am a member of the Baptist Church. I go to S. S. every Sunday. Our Pastor is Rev. C. S. Thornton. I like him very much. I hope old Santa Claus will be good to the little children. We are building a nice brick church. Love to all, and love to you. Your little friend,

Alice Nichols.

You are the very one to send a contribution to the orphans, Alice. I'm glad your little brother is not an orphan now, but has found a good father and mother. Thank you.

Glancy, Miss., Nov. 27, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old. I am in the 4th grade. I have 3 brothers and 1 sister. I go to S. S. every Sunday. I go to New Providence. We have a new church. I joined the Baptist Church. I love to read The Children's Circle. Next time I write I am going to send some money. Your little friend,

Harold Quin Mullen.

I'm glad to have you and Graham and Elizabeth together in our Circle, Harold. And you must be a careful little Christian, careful to do right and be kind, so that they will want to be, too.

Glancy, Miss., Nov. 27, 1928.

Dear Mrs. Lipsey:

I am a little girl 5 years old, and I go to school. I am a good little girl and am learning fast. I have 4 brothers, whose names are: Wilbur, Virgil, Harold Quin and Graham Pitts. I love them very much. Graham and I play dolls together on Saturdays. We love each other. With best wishes, I am,

Elizabeth Mullen.

I think you are a lucky little girl, Elizabeth, to have four brothers of your own. Our little girl, who is now a big girl has four brothers, too.

Glancy, Miss., Nov. 26, 1928.

Dear Mrs. Lipsey:

I am a little boy 6 years old. I go to school, and I am in the 3rd grade. I go to S. S. every Sunday. I enjoy reading the letters on the children's page very much. With love to all of you, from, Your little friend,

Graham Mullen.

Why, you are a smart boy, Graham, to be six years old, and in the third grade! I feel sure you never whisper or stick pins into people, or you wouldn't be where you are.

Brookhaven, Miss.

Dear Mrs. Lipsey:

For quite a while we have wanted to visit you through the children's page of The Baptist Record. We enjoy the many letters, especially those from the different Sunbeams. We are a happy band—about 20 active members. We rejoice that we

can send you \$1.50 for the B. B. I. girl. We enjoyed the letter from Miss Gladys. We want you to know, too, that we arranged a Thanksgiving box last Friday for the Orphanage—value \$12.50. We all attend S. S. at the First Baptist Church, and your own Mr. Lipsey is our Superintendent. Bettie Toy will soon be big enough to be a Sunbeam. Wishing for each one a pleasant Thanksgiving, and love from each of us,

Lucile Lewis, Secretary,

Mrs. L. Mae Carter, Leader.

We welcome this new Sunbeam Band, and thank you for the contribution. I have been several times to your good town, on visits to my "own Mr. Lipsey", and Bettie Toy and her Mother. When I come again, I should like to meet you all.

Liberty, Miss., Nov. 27, 1928.

Dear Mrs. Lipsey:

Enclosed you will find \$1.00 for the Baptist Orphanage from Liberty Sunbeam Band. We are about 40 in number, and many little hands went up in response to the motion by their leader to send the orphans a dollar. We wish it could be more, but having contributed to Home and Foreign Missions and home uses to the amount of \$10.00, our year's report shows, we are a little short of funds at present. Our church is sending a box for the orphans also. I hope the contributions will exceed Bro. Massey's expectations, this Thanksgiving season. May Heaven's richest blessings be upon you.

Mrs. R. F. Owen,

Sunbeam Leader.

I thank you very much, Mrs. Owen, for our share of the funds, and am glad you give to the other uses. We are grateful also for your kind letter.

Okolona, Miss.

Dear Mrs. Lipsey:

I have been thinking I would write to The Children's Circle, so here I come. We do not take the Record, but my Grandfather does. I have read it. I am 7 years old, and in the second grade. I am sending 10c for the B. B. I. girl. I hope she will do well. Please print, as I want to surprise my Grandfather at Egypt. With lots of love, Yours,

Mary Hampton Crawford.

If I were a betting person, Mary, I would bet I know what part of the paper you like best. But I'm not. Much obliged for the money, and come again, as you are now a member, an Honor Member, I mean.

Monroe, Miss., Nov. 27, 1928.

Dear Mrs. Lipsey:

We, the little Sunbeam Band from Hopewell Church, are sending \$1.00 for the orphans. Hope it will reach them before Thanksgiving. We only wish we had more to send them, but we are few in number, and we hope to have more next time.

Mrs. C. A. Seale, Leader.

Sunbeams—Hilda Mullins, Augustine Jones, Dorothy Seale, Margarette Impson, Maxy Impson, Martha Yarbor, Deetle Arnold, Grace Floyd, Oliver Jones, Jr., Helen Smith, Flora May, Floyd, Colon Floyd.

We are greatly obliged to Mrs. Seale and these twelve bright Sunbeams. We couldn't get along without the Sunbeams—not very well, anyhow.

Fulton, Miss., Nov. 30, 1928.

Dear Mrs. Lipsey:

My Mother reads the children's letters to me, and I am always glad when The Baptist Record comes. We sent a nice offering to the Orphanage for Thanksgiving from our Church. I helped my Mother make a little dress for a little girl just about my size, and we sent it in with our offering. I sure would like to see the little girl that will get the dress. I am also interested in the B. B. I. girl, and you will find enclosed 25c for her. I go to S. S. every Sunday, and enjoy it very much. I am only 5 years old, but

hope you will include me as a member of your Children's Circle. With much love to you, Your little friend, Nell Katherine Cleveland.

Why, certainly. Well, you are a member, and plenty old enough. Julia Frances was four last Saturday, and she has been a member a long time. I thank you for the money, and I thank you for the love, and send you mine.

New Hebron, Miss., Nov. 25, 1928.

Dear Mrs. Lipsey:

Please accept this little offering for the B. B. I. girl from our "Junior Girls' Auxiliary" of New Hebron. Those contributing were Sarah and Jessie V. Izard, Elsie Rae Holmes, Carleen Bush, Lorraine Lee, Mary Grace Phillips, Beulah Magee Hatchins, Ina Frances Seay and Mrs. Seay. Best wishes,

Mrs. Olin Seay, Leader.

When I see a letter from New Hebron, Mrs. Seay, I know something good is coming. Thank you so much for the offering, and for your leadership of those dear girls.

Crystal Springs, Miss.

R. No. 2, Nov. 26, 1928.

Dear Mrs. Lipsey:

This is my first time to write to you and your Circle. We have one cat, named Polly, three dogs, named Jiggs, Pal and Trixie. Jiggs is the least; Pal is the next and Trixie is the mother of them both. I am 10 years of age, and in the fifth grade. My teacher's name is Mrs. Lillian Murray. I love her very much. I have 5 sisters and 1 brother. We take The Baptist Record. I love to read the children's page. I must stop, and let someone else have some room. Your friend,

Margaret Anne Barlow.

I hope your Jiggs, Margaret Anne, has not the tricky disposition of Mr. Jiggs in the paper. Our cat, who borrows herself from the neighbors who own her, and stays with us a great deal, is named Fatima, generally called Tima.

Derma, Miss., Nov. 28, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years old, and I go to S. S. most every Sunday. This is my first letter, and I hope to see it in print, as I want to surprise my Daddy and Mamma. I am sending 25c to the orphans. My Mamma gave it to me. Best wishes to you and the orphans,

Johnnie Ruth Spence.

Thank you very much, Johnnie Ruth. I wish you would get Mamma to help you to get some money now for Miss Gladys. Ask her if she won't.

Eupora, Miss., Nov. 28, 1928.

Dear Mrs. Lipsey:

We want to tell you about our Junior B. Y. P. U. We have 15 members and many more who do not come regular. We had a Thanksgiving program Sunday night, and took up a collection of \$3.00 for the Baptist orphans at Jackson. We are enclosing the check to you. Won't you please see that it is given to them? We hope to do something for them Christmas, too.

Yours truly,

Kathryn Phillips, Pres.,

Alto Foard, Sec.

It will certainly go to them, and I thank you very much. I would be glad if you would help us, too, with the money we have promised for the B. B. I. girl, that we ought to send the first of January. Did I see any of you when I was in Eupora at a Women's meeting in June?

"Don't talk to me about colleges!" scoffed the self-made man. "Look at me! Do you suppose I would have been any more successful than I am if I'd had a college education?"

"No," admitted the professor, "but you might have been less inclined to brag about it."

JOHN BUNYAN: THE IMMORTAL DREAMER

By H. H. Smith

Just 300 years ago—November, 1628—John Bunyan was born at Elstow, near Bedford, England. His parents were poor but of respectable descent. He was sent to school until he could read and write, but he cannot be regarded as an uneducated man, for, by the constant reading of the English Bible, he learned "how to write his mother tongue with purity and force,—an accomplishment which even a university does not always impart." But he learned more than the English language by reading the Bible incessantly. Professor Phelps says: "You can learn more about human nature by reading the Bible than by living in New York." And Bunyan's writings reveal a wonderful knowledge of human nature.

Bunyan grew up in a wicked age among evil companions. He says: "Even as a child I had few equals in cursing, swearing, lying and blaspheming." However, he seems to have been entirely free from intemperance and licentiousness, habits which were so common among his associates. His profanity was such as to make even the most ungodly shudder. But with all his sinful habits he seems to have had a tender conscience and a strong religious nature. When he began to feel conviction of sin, he was often frightened with terrible dreams, and even in his waking hours was horrified at the thought of a future judgment. His conscience condemned him for using profane language, and he says: "I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing, and from this time forth I left off my swearing." Hearing three or four godly women conversing on spiritual matters, he was greatly affected by their words and often went into their company to hear them speak of religion. He was tormented with the fear that he might not be among the elect, and with eager longing sought every passage of Scripture that offered any encouragement. He says: "Oh, how I loved those words that spake of a Christian's calling! as when the Lord said, 'Follow me.' Oh, thought I, that He would say so to me, how gladly would I run after Him! . . . I cannot express with what longings I cried to Christ to call me. I saw such glory in a converted state that I could not be content without a share therein. Had I a whole world it had all gone ten thousand times over for this, that my soul might have been in a converted state."

The "man in the cage" represents his struggle while under conviction. "I am now a man of Despair, and am shut up in it, as in this iron cage. I cannot get out. Oh, now, I cannot!" Bemoaning his hopeless condition, he explains how he came to this state: "I have crucified Him to myself afresh. I have despised His person; I have despised His righteousness; I have counted His blood an unholy thing; I have 'done

despite to the Spirit of Grace.' Therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings of certain judgment and fiery indignation, which shall devour me as an adversary."

Luther's commentary on Galatians brought him untold consolation, and he regarded it before all books, "as most fit for a wounded conscience." It was at the Cross that the load finally fell from his back, and he describes his experience in these lines:

"Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in
Till I come hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"

He was baptized about 1655, in a small stream near Bedford bridge. Not long after his conversion he was asked to speak a word of exhortation at some of the religious services of his church. His hearers were deeply moved, and soon afterward he was ordained to the ministry. As a preacher he was so diligent that he was called Bishop Bunyan. After preaching a few years he was arrested as a non-conformist and imprisoned in Bedford jail. His imprisonment lasted twelve years, because he steadfastly refused to accept his freedom on condition that he give up preaching the Gospel. During the early days of imprisonment he feared that the gallows might be his end. He did not shrink from hanging so much as from fear that when the time came he might fail as a witness to the saving grace of Christ. But even in that trying hour should God hide His face, he would still stand true to His word. "If God doth not come in, thought I, I will leap off the ladder even blindfolded into eternity, sink or swim, come heaven, come hell. Lord Jesus, if Thou wilt, catch me, do; if not, I will venture for Thy name."

His library while in prison consisted of the Bible and Fox's Book of Martyrs. He experienced great spiritual peace during his confinement. "I never had in all my life so great an inlet into the Word of God as now. The Scriptures that I saw nothing in before are made in this place to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen Him and felt Him indeed." So great were his spiritual consolations that he says: "Were it lawful I could pray for greater trouble for the greater comfort's sake."

One of Bunyan's earliest biographers gives the following personal characteristics: "He appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to

much discourse in company unless some urgent occasion required it. He was free from boasting. He abhorred lying and swearing. He was righteous and charitable. He had a sharp, quick eye, was an excellent discernor of persons, of good judgment and quick wit. He was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on the upper lip, after the old British fashion; his hair reddish, and in his latter days, sprinkled with grey; his nose well set, but not declining or bending, his mouth moderate large, his forehead something high, his dress plain."

"Amid all his violences of religious emotion," says another, "Bunyan never lost a certain saving good sense. Shrewdness and manly energy are written on his face." A Quaker called on Bunyan one day with a message from the Lord, saying he had been to half of the jails in England and was glad at last to have found him. To which Bunyan replied: "If the Lord sent thee you must not have needed to take so much pains to find me out, for He knew that I had been in Bedford jail these seven years past."

His immortal work, "The Pilgrim's Progress," written while in prison, has such a heart grip because of its Christian spirit and profound humanity that it reaches all classes. Dr. Samuel Johnson said: "His Pilgrim's Progress has great merit, both for invention, imagination, and the conduct of the story," and speaks of it as one of the few books which "one can ever possibly arrive at the last page."

For Macaulay, "during the latter part of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced the Paradise Lost, the other the Pilgrim's Progress."

Defending Bunyan against the charge of "otherworldliness," Dowden, his biographer, says: "When we consider his fervent beliefs in the future life, that, on the one hand, everlasting felicity, purity, light, on the other, everlasting torture, darkness and gnashing of teeth; on this side the presence of God and of His shining ones forever, on that the perpetual companionship of devils and the damned; imagine him aware of the fragility of human life—a breathing, sensitive, passionate human creature, suspended by a thread between paradise and the pit, imagine this, and applaud him for the fervor of his otherworldliness."

Bunyan had the true preacher's passionate longing: "In my preaching I have really been in pain, I have, as it were, travailed to bring forth children to God."

His last words were: "Take me, for I come to Thee."

Ashland, Va.

"We also have some nice horse-radish today", the grocer was explaining to the new bride out on her first shopping trip.

"Oh, but we keep a car", she explained sweetly.

A CONTINENT-WIDE BIBLE CRUSADE

A Movement for a Million Testaments for the Latin-American Lands of Central and South America, Mexico and the West Indies—A Call for Prevailing Prayer
By George T. B. Davis

The blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner, that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands of Central and South America, Mexico and the West Indies. The plan is not merely the circulation of a million Testaments; but to water the Word with such a great volume of prevailing prayer that a great spiritual awakening will sweep over the Latin-American Republics.

The darkness of the past centuries in Latin-America is due to their being deprived of the Word of God. Four hundred years ago Spanish and Portuguese adventurers went to South America seeking for GOLD. Three hundred years ago British and Dutch pilgrims went to North America seeking for GOD.

The results that have followed from the Spanish and Portuguese lust for gold, and the British and Dutch seeking first the Kingdom of God, have been without a parallel in the world's history. In South America—darkness and superstition and ignorance. In North America—unparalleled prosperity, and all the multiplied blessings that come from an open Bible.

Now is the hour of opportunity to inaugurate a great Bible campaign for the enlightenment of the Latin-American nations. After four hundred years of darkness the dawn is breaking. One after another of the Republics have proclaimed religious liberty. But the political release is only the first step. Now they need spiritual freedom. Most of the 90,000,000 inhabitants of Latin-America are still in darkness. They are groping about in superstition without the lamp of the Word to guide their footsteps. Their souls are starving for the Bread of Life.

A missionary in South America who is a British Professor of Philosophy, and who gave up all to preach Christ, recently declared that there is scarcely an anti-Christian book published in Europe, that is not reprinted at once in Spanish in South America; but he said that in

(Continued on page 13)

HOLY LAND

Spring Cruises to the Mediterranean, Palestine, Egypt, Europe, sailing February and April, 1929. Personally conducted.

A GREAT SUMMER CRUISE

Personally conducted by Dr. J. J. Wicker. Able lecturers. Visiting the Azores, Lisbon, Greece, Turkey, Roumania, all Palestine, Egypt. June 18 to September 10, 1929, \$850.00. Also European extension to Italy, Switzerland, France, Belgium, England, Scotland.

Attractive Standard and Student Tours to Europe also Independent Travel arrangements. Write for complete itineraries.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Neshoba County Training School in Progress

This week the Neshoba County B. Y. P. U. Training School is in progress and we will be giving you a full account of it soon, but as a result of the appointment of a committee from the Association a campaign has been on to hold a B. Y. P. U. Study Course in every B. Y. P. U. in the Association this fall, and now this week an Associational B. Y. P. U. Training School with the twenty-four Baptist churches in the Association taking part is being held in the Philadelphia church. Bro. S. J. Rhodes, the Associational Educational Secretary, has been steering the work and marvelous results are being realized. Magnify the Association as a unit.

Adult Union Lesson Material

Beginning with January, 1929, the Monthly B. Y. P. U. Magazine will carry special lesson helps for the Adult union. This material can be used in addition to or in connection with the regular B. Y. P. U. Quarterly, or may be used exclusively for the Adult programs. We are glad to see this department of our work growing so rapidly, it means that our churches are now accepting the B. Y. P. U. as really the training department of the church and is therefore making a place in the department for all untrained members.

Adult Union Bible Readings

We shall continue to use the Daily Bible Readings given in the B. Y. P. U. Quarterly for the Adult unions. Two reasons prompt the continuing of these readings: First, they are as well arranged as any we could suggest, and, second, we believe it will be a means of promoting the family altar. Let the whole family read the Bible daily. A convenient way to keep up with the Bible readings is to order each quarter a number of the Quarterly Bible Readers Leaflets, one for each member. They can be conveniently kept in the Bible and the reference is easily referred to from this leaflet. Order when you order your Quarterlies.

The Treasure Chest—A Christmas Service

The Treasure Chest is a Christmas service or program that we can furnish you with if you care for it. It is splendidly written and will be a program that shall be appreciated by the entire church. It is supposed to be given in connection with your Christmas Thank Offering, the offering your church is going to make this Christmas for our Mission work. Copies are sent free, you pay the postage if you will. Ten cents will bring you thirteen copies. Little time is left, so if you want them write immediately.

It Isn't Long Now

We have heard that expression before, seems to me, but not in this same connection. What we mean is, it isn't long now before a new year begins, and each year ought to mark advancement for us in every way. January is for our B. Y. P. U. "Standard of Excellence Month". It is the beginning of the new year and also the beginning of the new quarter and it is the time for every B. Y. P. U. to CHECK UP on itself and find out just where they are in the trip to A-1-ville. We are all due at A-1-ville March 31st.

Kosciusko Organizes Adult Union

Here is a letter in part from Mr. Granville Myrick, General Secretary of the B. Y. P. U. at Kosciusko: "We are glad to report that Kosciusko has recently organized an Adult union and that it is now A-1. Our union reached the A-1 standard November 28th after having a study course which was taken by nearly all the members. The average grade for this union for November 28th was ninety-one per cent (91%). We have an enrollment of twenty-one members and an average attendance of sixteen. Mr. L. W. Stewart is our very efficient president and is leading the union in some wonderful work. Upon reaching the standard November 28th a resolution was made and unanimously adopted to hold this standard and never fall below it, with the goal of a 100% union. We are very proud of this union and are expecting great good to be derived from it." Congratulations to the Kosciusko church.

Six O'Clock In The Morning

During the week of the B. Y. P. U. Training School for the churches of Columbus and the M. S. C. W. girls we had two classes that met for the college girls at the Baptist Workshop each morning at six o'clock, and the fine thing about it, we had about thirty of these splendid girls there each morning, and what a fine time we had. Then in the afternoon at the Workshop we had another class. This class was taught by Mr. Lyman Hailey, B. Y. P. U. Secretary of Kentucky. Mr. Hailey was with us for the week and in addition to this afternoon class he taught a splendid class of Intermediates at the First Church each evening. Other classes were taught for the Juniors, Leaders and Seniors. Mr. Pipin, the Educational Director, and Brother Franks, the pastor of First Church, with Miss Irene Ward, Student Secretary, threw themselves whole-heartedly into the work, with the result of a most successful Training School. Lunch was served each evening between classes, followed by a ten-minute fun period, after which a short inspirational address was given. Good interest

marked the work all the way through and the B. Y. P. U. work was set forward in a marked way. We are indebted especially to Mr. Hailey for his contribution to the week's work. He endeared himself to all of us.

(Continued from page 12)

spite of all the difficulties of the work there is a great hunger after higher things in those lands.

It is only the Word of God that can dispel the darkness and bring blessing and true prosperity to the peoples of Latin-America. A year or two ago an American traveller, Mr. L. L. Legters, was making a tour of exploration in Mexico to seek to discover how to bring the gospel to Indian tribes that had never been reached by a missionary. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred believers. In telling the story of his trip, in the Sunday School Times, Mr. Legters gave the explanation of his remarkable discovery. He said: "We were the first missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before an old Indian had heard the Gospel while away from home. Someone had given him a Spanish Gospel. When he returned home, a nephew had learned a little Spanish, so the old uncle impressed him into service. As he read the Good News, he would hurry with the lad to a neighbor to share it with him. As a result of this kind of work there were nearly three hundred believers in this Indian town—more than half of the village were real Christians when we visited there."

The reports of the British and Foreign Bible Society and the American Bible Society contain striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary told a Secretary of the British and Foreign Society in Brazil that he felt led to offer a copy of the Scriptures to anyone who was desirous of reading the book. Then the missionary made this striking statement: "In every case the person who received the book had been led to Christ."

A colporteur, labouring in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve New Testaments in the Leper Asylum at La Guaira. Early last year Colporteur Rivera was permitted to visit this Leper Asylum with his Books and to speak to the inmates. He found forty of them were professing Christians."

The British and Foreign Bible Society reports the striking words of the President of Chili when he was presented with a copy of the Bible several years ago by the Evangelical churches of Chili and the Bible Society. In accepting the gift he said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, but not the turbid waters of the

swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

"A colporteur of the British and Foreign Bible Society labouring in Argentine wrote: 'I entered a barber's shop and offered him a Bible; he replied, 'Thanks be to God, I have one.' When asked how he obtained the Book, he told me the following story: 'In the review called El Mundo Argentino I read an announcement recommending readers to obtain the Gospels or the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four Gospels, which pleased me. Then I ordered a complete Bible.' His wife came up to us, and it was wonderful to listen to the simple testimony of this couple as to their conversion through reading the Bible only, without having attended any evangelical meeting."

In speaking of the value of spreading the Word of God in Brazil, a traveller wrote to the American Bible Society: "Brazil as a field for Bible distribution becomes more and more attractive every year. Its immense area adds to the difficulties of travel, but perhaps there is no country in the world from which there comes such wealth of testimony to the power of the printed Bible circulated in advance of the preacher of the Gospel."

One of the Secretaries of the American Bible Society who is stationed in Brazil gives a glowing testimony to the power of the Word of God in that land. He says: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution in that land. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

(Continued on page 16)

SAVE

That young son of yours will soon be ready for college. Will you be ready to send him?

Open a Savings Account here for that purpose and be prepared when the time comes.

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Active Vice-President.

COLLEGE COLUMN

Baptist Work on M. S. C. W. Campus

Thanksgiving morning found quite a number of Baptist girls ready to go to the woods for their morning prayer meeting. With the wholesome atmosphere of the woods, and with God's majestic spirit coupled with the earnest desire of the girls, it seemed that this was one of the most reverent and successful services of the year.

Sunday afternoon, Dec. 2, about 35 Baptist girls visited every Baptist girl on the campus. They explained the B. S. U. work to those who didn't know. They also did much to cast away the spell of gloom which held so many girls because of the after effects of Thanksgiving plus the departure of all the visitors.

The Little Green Workshop will be crowded in full the rest of the week for none other than Dr. Ed. J. Caswell, of Greenwood, will lead prayer services the rest of the week. He is coming Dec. 4, under the auspices of the Y. W. C. A. at M. S. C. W., but the Baptist Workshop was fortunate in getting him to lead the daily prayer service while he is here.

The Baptist girls are very much interested in publishing a monthly Baptist Workshop Newsette.

Hillman Y. W. A. Attains Second Goal

Hillman Y. W. A. has raised its \$40.00 gift to the Ruby Anniversary of the W. M. U. The money was turned over to the treasurer of the W. M. U. Tuesday, Dec. 4.

The first goal was 100% enlistment of the entire student body in the Y. W. A. This goal was attained and another set—to raise \$40.00, by the first week in December, as a Ruby Anniversary gift. Hillman girls have shown their true Y. W. A. spirit again by reaching this goal.

This Y. W. A. is doing great work this year. It is climbing toward the top—and reaching the top in most cases.

The girls have succeeded in these two worth while efforts, and now they are not going to decline in their efforts. Other aims will be made, and in all things they will serve God.

We can see why this Y. W. A. is succeeding. It is because they are showing the true missionary spirit of service and giving.

Blue Mountain College B. S. U.

Our small B. S. U. library is gradually growing and the B. S. U. Council has elected Miss Robbie McCord, who will serve as librarian and look after the marking and checking out of the books. Our library is very inadequate, however, and Robbie is working on some plans for increasing the number of books. The few books that we have are being read widely on the campus and we are glad to see a movement on for the purpose of placing more books at the disposal of the girls.

This is a big week in our calendar by reason of the fact that we are fortunate enough to have two beloved workers with us. Miss Fannie Traylor is always a favorite with us, and this year we take much joy in welcoming Miss Minnie Landrum to our campus also.

The attendance at the study course is very good. This may be attributed to the fact that the hearts of the girls were struck with fear, this morning when "Miss A College Student" was tried in court on a charge of Ignorance of Missions and declared guilty by the jury. The judge, thereupon, sentenced her to one week in the Mission Training School. This mock-trial was cleverly rendered and inspired much enthusiasm for the Study Course. We expect more to come in before the week is gone.

—Louise King

B. Y. P. U. Takes Trip To Japan

After vesper Sunday night one hundred of Japan's most beautiful and prominent scenes were shown on the screen. This trip was made most interesting with comments and explanations by Miss Bolton and Mr. Pennebaker. Everyone came back with an appreciation and a deeper love for Japan. Certainly the most striking scenes were those that showed the various religions carried on in Japan today.

This should be a challenge to every Christian of America. Let us do our part in christianizing Japan.

—Nell Burgess, Rptr.

To Baptist Women and Children

I have been silent a good while about our Indian work, but I'm coming now to talk with you just a few minutes. As you know, we the day school teachers and I, have been giving our Indians at Bokohomo a Christmas tree for several years. It has been mostly a tree decorated, but with few gifts. A few days ago Mrs. White came to me and said, "Let's give the Indians a tree this time worth something to them," to which I agreed we would try to do.

Last year I wrote several W. M. S. presidents, also our State P. Service Leader asking for a donation for gifts for our Indians' Xmas tree. First Church, Laurel, responded in a very noble way with \$10.00. Mrs. Broach in her sweet way sent a personal gift of \$3.00; "Some two years ago I was late in making the request, so the money reached us too late to use for the Xmas tree. I asked permission then to use the money to get a heater, brick, etc., for our little Indian Church, and they gladly told me to use the money as I saw fit."

I'm writing this hoping to see it in print early enough to get donations from several in order that we may buy some very much needed articles for these very poor Indians. Wishing for each of you a very Merry Xmas and Prosperous New Year, I am, as a Christian, sincerely yours in the Master's service,

—Mrs. Sim D. Thatch

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices—40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention The Baptist Record, of the new year. The Layman Company, 730 Rush Street, Chicago, Illinois.

DESLOGE FIRST

Theo. Whitfield, Pastor

We just had with us in a protracted meeting Rev. Zech Ford Bond, of the First Church of East St. Louis, Ill., and Mr. Frank Adams, of Paragould, Ark.

They did us good work. There were 20 additions to the church. We had already had our annual protracted meeting in April of this year, but wanted more. One unique feature of the meeting was the reading during the time, by the congregation, of some 17,085 Bible chapters. The church rewarded the two brethren with \$300.00 in money and then also a "shower" of socks, 54 pair, ties, 10, handkerchiefs, 14, and some other things. It was also a joy to the pastor to entertain these two fine men in his home.

Rev. J. L. Boyd, of Magee, can be had, should the Lord so direct some church to call.

He did a fine work at Magee, erected a splendid brick church house, and is leaving the church in good condition.

Bro. Boyd and wife were reared in my section of Pike County. Both came of good stock. Sister Boyd is the daughter of a Baptist preacher, who labored all over this section in years gone.

Bro. Boyd is capable of gracing any pulpit in Mississippi. He can write Baptist history and also make history.

—J. H. Lane

COLUMBIA CHURCH RECEIVES

29 ADDITIONS SUNDAY, 28.

FOR BAPTISM

The Columbia Baptist Church enjoyed a great day Sunday last. It was our privilege to preach in the afternoon at the M. I. and T. S. In the service there were 27 who came, accepting Christ and two renewing their allegiance to Him. There was no high pressure in the service—may the Lord keep us ever from such methods, just a simple presentation of Christ as the sinner's Savior. With other additions received during the day, 29 were added to the church, 28 coming for baptism. During the four Sundays thus far 47 have been received for membership in the church. Surely "The

IN MEMORIAM

A. A. Crawford

Whereas, an allwise providence has seen fit to call from our midst on November 5, 1928, our brother, Aaron Crawford, we offer the following resolutions:

1. That the Crenshaw Baptist Church has sustained a great loss in the going of Brother Crawford. He was the Senior Deacon of the church and was Superintendent of the Sunday School for many years.
2. That the sudden removal of such a life leaves a vacancy and a shadow that will be deeply felt by the community.
3. That with deep sympathy for the bereaved family and relatives of the deceased we express our hope that even so great a loss to us may be overruled for good by "Him who doeth all things well."
4. That a copy of these resolutions be sent to his wife and children, one be placed on the church minutes and one be sent to The Baptist Record for publication.

Mayze Barham,
Mrs. A. L. Fitzgerald.

Resolutions of Respect

Whereas, God, in His infinite wisdom, has seen fit to call to its Heavenly home the spirit of O. L. Kimbrough, Sr., one of our most beloved and faithful members, and

Whereas, Mr. Kimbrough was for many years teacher of our class, during which time he always was so thoroughly familiar with the lesson subject that he was enabled to present to us each Sunday a most instructive and informing Christian message, and

Whereas, his passing is a distinct loss to our class, to our church and to the community as a whole and leaves a place that never can be filled, therefore, be it resolved,

1. That we extend to his loved ones our most heartfelt sympathy in their bereavement;
2. That we endeavor to take up the work of the Master where he left off and that we so order our lives that we shall join him some day in that home beyond the skies;
3. That a copy of these resolutions be published in The Grenada Sentinel and in The Baptist Record, that a copy be forwarded the family of our deceased friend and brother and that a copy be spread on the minutes of our class.

Respectfully,

—Men's Bible Class

First Baptist Church.

W. E. Farr,

J. T. Gunt,

V. R. James,

Committee.

field is white already unto harvest".

H. W. Ellis.

Dr. and Mrs. Ryland Knight, of the Delmar Baptist Church, St. Louis, are planning to go with the Wicker party to Palestine next summer. Any one contemplating such a trip is requested to write to Dr. Ryland Knight, 6195 Washington Avenue, St. Louis, Missouri.

The burg many home, please was a dent's pened son, s Johnse ried to itt. old A. He mother Clinton and co their the oc was g various much Dr. an ily we guests. ning o mony two yo Dr. W W. S. filled bride, orange veil wa and at J. L. and by chel, J son, a Mrs. Hewitt was M bus, a men, v Cecil J Mr. W groom, and M burg. tiful p bride's Harris, gan, a Mrs. E Doty, The

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HEWITT-JOHNSON

The Woman's College at Hattiesburg last Friday, Nov. 30th, had many visitors, and at the President's home, everybody was astir with pleasant excitement, for something was about to happen in the President's family which had never happened before. Miss Julia Toy Johnson, second daughter of Dr. J. L. Johnson, was on that day to be married to Mr. Lawrence Purser Hewitt, oldest son of Dr. and Mrs. W. A. Hewitt of Jackson. Her grandmother, Mrs. Julia Toy Johnson, of Clinton, was there, and uncles, aunts and cousins had gathered to lend their presence to the brightness of the occasion. Gracious hospitality was given to all comers, and the various branches of the family found much pleasure in being together. Dr. and Mrs. Hewitt and their family were also among the honored guests. At nine o'clock in the evening of November 30th, the ceremony which bound together these two young lives was performed by Dr. W. A. Hewitt, assisted by Rev. W. S. Allen, in the College Chapel, filled with loving friends. The bride, beautiful in ivory satin crepe, orange blossoms and long bridal veil was given away by her father, and attended by her mother, Mrs. J. L. Johnson, as matron of honor, and by her three sisters, Misses Rachel, Jacqueline and Sue Bell Johnson, and the groom's two sisters, Mrs. Alvon Doty, and Miss Aline Hewitt, as maids. The best man was Mr. Andrew Puckett of Columbus, and there were four groomsmen, who acted also as ushers, Mr. Cecil Johnson, brother of the bride, Mr. William Hewitt, brother of the groom, Mr. Tom Doty of Hollandale, and Mr. Francis Ross of Hattiesburg. The wedding music, a beautiful program, was rendered by the bride's aunt, Mrs. Jessie Johnson Harris, of Clinton, at the pipe organ, and by Mrs. Herbert Gilmore, Mrs. E. S. Roeder, and Mr. Alvon Doty, in voice solos.

The charming gowns and lovely

flowers of the maids and matrons, and the black and white of the handsome grooms were brought into strong relief by the background of abundant and artistic decoration. After the ceremony, a reception was held at the home of Dr. and Mrs. Johnson; and in the midst of this, the bride and groom disappeared, to be found perhaps a day or two later in Birmingham or Atlanta. Mr. Hewitt is a well-known newspaper man, the City Editor of The Clarion-Ledger of Jackson, an alumnus of Mississippi College, and a student of Chicago University. His wife is a B.A. graduate of the Mississippi Woman's College, and a leader in physical culture and athletics later in the school. The worth and popularity of both found abundant attestation in the large number of handsome presents sent by friends and relatives. Mr. and Mrs. Hewitt will be at home in Jackson, Miss., before the beginning of the New Year.

SELECT PROVERBS

"Trust in the Lord with all thine heart and lean not to thine own understanding."
"In all thy ways acknowledge Him and He will direct thy paths."
"Be not wise in thine own eyes: fear the Lord and depart from evil."
"Honor the Lord with thy substance, and with the first fruits of all thine increase."
"Withhold not good from them to whom it is due, when it is the power of thine hand to do it."
"Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not near it, turn from it and pass away."
"Keep thy heart with all diligence, for out of it are the issues of life."
"Lying lips are abomination to the Lord; but they that deal truly are his delight."
"The wicked is driven away in his wickedness; but the righteousness hath hope in his death."
"Righteousness exalteth a nation; but sin is a reproach to any people."
"The way of the wicked is an abomination to the Lord; but he loveth him that followeth after righteousness."
"Better is a little with righteousness, than great revenues without right."
"It is not good to accept the person of the wicked to overthrow the righteous in judgment."
"The hoary head is a crown of glory, if it be found in the way of righteousness."
"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."
"A false witness shall not go unpunished, and he that speaketh lies shall not escape."
"Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

—C. M. Sherouse.

In Cold Blood

He had choked her. She was dead—there could be no doubt about that. He had listened to her dying gasp. Now she was cold—cold as the hand of death. Yet in his anger he was not convinced. Furiously he kicked her. To his amazement she gasped, sputtered and began to hum softly. "Just a little patience is all it takes, John," remarked his wife from the rear seat.

She: "What will I get, dear, if I cook a meal like this every day, just for you?"
He: "My insurance."
Hostess: "It's beginning to rain. You'd better stay to dinner."
Visitor: "Oh, thanks very much, but it's not bad enough for that."
Miss Wither: "Yes, father has always given me a book for my birthday."
Friend: "My, what a wonderful library you must have."

IS CHRIST ON YOUR CHRISTMAS LIST?



- Q. Does Christ see the Christmas lists we have prepared?
A. Yes. Being God, he sees and knows everything.
- Q. How does he feel when his children fail to remember him in their gifts?
A. He is grieved because of our ingratitude, and also because our indifference toward him makes it impossible for him to dwell in our hearts and make us supremely happy.
- Q. How can we as Baptists place Christ on our Christmas lists this year?
A. By making worthy, sacrificial contributions to the Christmas Thank Offering of \$2,000,000. This sum is sought by the Southern Baptist Convention as an extra offering, over and above our regular gifts, for the retirement of the most pressing portion of the indebtedness of the Home and Foreign Mission Boards and the other Southwide agencies. Christ accepts a gift to one of his causes as a gift unto himself.
- Q. What will it mean to the various objects if the full \$2,000,000 objective is realized in cash?
A. It will pay off the entire debt of the Foreign Mission Board, reduce the greatest pressure on the Home Mission Board, relieve the immediate burden of the seminaries and training schools, pay the current bank debt of the New Orleans Hospital, and enable the Relief and Annuity Board to do a larger service for aged and disabled preachers.
- Q. How can those who are giving regularly and liberally already help in this Thank Offering?
A. By practicing the spirit of self-denial, which is the spirit of Christ, and putting him and his causes first in their plans and gifts.
- Q. What will our friends think of us if we do not provide gifts for them?
A. Their estimate of us and our devotion will be enhanced if we let them know that we put Christ on our Christmas list instead this year. Another compensation will come in an increased realization of the presence and peace of Christ himself, which will afford a joy we have never known before.
- In the name of Christ, and in behalf of all the Southwide causes dedicated to the advancement of his kingdom in the world, we challenge all our brethren and sisters to put Christ first on their Christmas lists this year and help us raise the full Thank Offering objective.

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BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"Now, my young friends, to whom I am addressing myself, with reference to this habit of reading, I make bold to tell you that it is the greatest, the purest, and the most perfect pleasure that God has prepared for his creatures."—Trollope.

The Faith That Rebels, by D. S. Cairns, D.D., Principal of the United Free Church College, Aberdeen. Doubleday, Doran & Co., Garden City, New York. Price \$2.50.

The author discusses the miracles of Jesus in the light of philosophy and science and shows their reasonableness. He sets forth in detail the two existing theories—Traditional and Modernist—and explains them historically. His presentation of this timely theme is well balanced, thorough, and informing. He believes that the advocates of Science and Religion are coming to a better understanding of each other but that there is a long road to travel before complete reconciliation is reached. This book will prove to be an aid toward that end.

George White McDaniel, by his wife. Douglas Scarborough McDaniel. Baptist Sunday School Board, Nashville, Tenn. Price \$2.00.

Friends and admirers of the late President of the Southern Baptist Convention will greatly appreciate this delightful book. Naturally there is a sweetness, a tenderness, and a devotion which makes this volume all the more attractive. Without any effort on the author's part the greatness, the bigness of George McDaniel's soul shines through it all. That portion of the biography which deals with his student life appealed most strongly to the writer. For a time he roomed just across the hall from us in New York Hall and it was then that I came to know and love him. The author has made a lasting contribution to the literature of Southern Baptists.

Present Tendencies in Religious Thought, by Albert C. Knudson. The Abingdon Press. Price \$2.00 estimated.

These are the Mendenhall Lectures delivered at De Pauw University in 1924, and are both historical and critical. The book gives a general survey of the religious thought of our time and shows how Christianity is adjusting itself to a new environment. Beginning with a study of science and democracy the author runs the gamut of religious, scientific and philosophic thought, giving experience, reason, and utility as the final tests of truth.

The Drift of the Day: To-Day's Trend in Religion Simply and Plainly Told, by Burris Jenkins. Willett, Clark & Colby, Chicago. Price \$2.00.

This wide-awake minister of the Linwood Christian Church, Kansas City, Mo., has given us an interesting discussion of present-day topics. He is a strict modernist and, of

course, says a great many things to which we cannot agree. However, he does meet the moral and religious questions of the day in a frank, open way and discusses them in a courageous manner. He tells us some things to think about and to do something about. The author has no sympathy with shams and thinks the best way to meet present-day issues and difficulties is by addressing ourselves to the task intelligently and courageously. The book will do good.

The Religion of the Spirit: Studies in Faith and Life, by E. E. Tittle. The Abingdon Press, New York. Price \$2.00.

This is indeed a refreshing and stimulating book. The first chapter is the key to the book. Religion of the spirit is rooted in experience and not in authority. Christian experience, the author contends, verifies and vitalizes the authority of the Bible.

The Credentials of the Church, by Ozora S. Davis, President Chicago Theological Seminary. The Macmillan Company, New York. Price \$1.25.

That many are turning away from the church today is a sad and lamentable fact. The author does not scold or berate people for this, but endeavors to lead them back to the church by showing them that the church can be of real use to them. It is a thought-provoking book.

Paul and the Intellectuals, by A. T. Robertson, A.M., D.D., LL.D., Litt. D. Baptist Sunday School Board, Nashville, Tenn. Price \$2.00.

Dr. Robertson delivered these lectures at Princeton Theological Seminary in 1926. The book is an exposition of the Epistle to the Colossians. He shows how skilfully the Apostle deals with the Gnostics and other heretics of the day. Students who have sat under the teaching of this eminent professor know how he can "take the hide off" the Pharisees, Gnostics and all their kith and kin. The title alone will whet the appetite of readers. The chapter on "The Preeminence of Christ" is alone worth the price of the book.

Shadow and Substance: An Exposition of the Tabernacle Types, by George C. Needham with an Introduction by Dr. James M. Gray. \$1.25.

This most interesting book by a great Bible teacher will enrich the spiritual life of every reader as well as add to his store of knowledge. Practically everything in connection with the ancient tabernacle is explained and its significance pointed out. Bible students generally will prize this work very highly.

Books for Children. The L. C. Page Company of Boston has published two very attractive books for the little folks. **The Cruise of the Sally**, by Edward P. Hendricks. Price \$1.75.

This is a clean, good story for boys and will be read with interest by grown-ups. Two boys shove off from the shore in a yawl and have many exciting adventures before they get back to Cape Cod. Their experiences with kidnappers and counterfeiters will stir the youthful imagination.

Carolina's Toy Shop, by Rebecca Rice (Price \$1.75), is a fine book for little girls. No, I didn't read it, but I know it's good from looking through it. The illustrations are interesting. And you can count on Page's books.

(Continued from page 13)

There are millions and millions in Latin-America who have never seen a copy of the Word of God; and great multitudes who do not even know of the existence of such a book! Mrs. Harry Strachan, of the Latin-American Evangelization Society writes: "Our duty is to give the Word of God to the people who do not have it. No one can say more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age that cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men, and the various classes who will agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese, which are the chief languages of Latin-America; while others will be printed in various Indian dialects. The Testaments are attractively bound in blue-purple pluviusin, with one or more pictures, so that the very sight of the neat little Book will make one long to possess and to read it.

Surely now is the time for Christians throughout the world to concentrate their prayers upon Latin-America in order that a mighty spiritual awakening may sweep over the land. Mr. and Mrs. Harry Strachan have recently sent out an urgent appeal for intercessory prayer on behalf of Latin-America. They say: "Never before has there been such a magnificent opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called hangs, perhaps, the destiny of a continent—millions of souls whose destiny is at stake."

We wish to place quickly in the hands of God's children a quarter of a million prayer cards giving suggestions for intercession for God's blessing on the production and distribution of the Testaments; for an outpouring of God's Spirit upon the missionaries, pastor and workers; and that the hearts of the unsaved may be tender and receptive to the

Word of God and the Gospel. Will you not send for a supply of these prayer cards to pass on to others to help in enlisting a great volume of believing prayer for these lands that have so long lain in darkness? The cards will be sent free of cost on application to The Million Testaments Campaign, 323 N. 13th Street, Philadelphia, Pa.

Each one who reads these lines, no matter in what land you may reside, can have a very real share in helping in the Million Testament Campaign for Latin-America, and in the evangelization of those lands. King David declared that those who tarried by the stuff shared alike with those who went forth to the conflict. Hence, in the privacy of your homes you can help in opening the windows of heaven in the neglected continent. Will you not determine, with God's help, to spend a little time daily, alone or with others, in intercessory prayer for God's blessing upon the Million Testaments Campaign, and for a great spiritual awakening?

SOUTHERN SEMINARY'S THIRD QUARTER

The third quarter of the Southern Baptist Theological Seminary's present session begins Monday, January 7th. We are anxious that all ministers or ministerial students who may desire to begin a Seminary course or complete some work already begun take note of this fact. Experience has taught us that at this season of the year a number of men other than college students find their personal affairs in such shape as to make it possible to get away to the Seminary. The beginning of the Third Quarter, from our point of view, is likewise the most desirable time to enter the Seminary aside from the opening of the session in September. I shall be glad to correspond with any men who may wish to secure further training for the work of the ministry.

—John R. Sampey,
Acting-President,
So. Bap. Theological Seminary,
Louisville, Ky.

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